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THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND POLITICAL BEARINGS OF POPERY.

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THE BULWARK

OR

REFORMATION JOURNAL.

OUR SEVENTEENTH VOLUME.

TIME passes rapidly away, and we can scarcely believe that sixteen years have elapsed since the commencement of our publication. Nevertheless it is so, and most eventful years they have been. The future historian of England will probably look back upon them as laying the foundation of an entire change in the British Constitution, or, at all events, as nursing into growing maturity a change which probably may be dated more correctly from 1829.

Nevertheless we begin our seventeenth volume with a clear conviction that we are performing one of the highest duties of patriotism as well as of Christian principle. There have been some cheering symptoms during the past year moreover, that if Rome is still holding on her disastrous way, and receiving fatal encouragement from our infatuated politicians, the people of the country at least are not so absolutely supine and insensible as hitherto. There has been an awakening of Protestant spirit and intelligence in certain quarters of a very cheering kind. In particular, the eager readiness with which the young men of London have hailed the opening of Protestant classes is a most cheering symptom of improvement. It proves that the torpor which abounds is very much to be traced to Protestant neglect, and that if we are only true to ourselves, and to the great cause in which we are engaged, a new generation may yet be trained up to fight over again, by the Divine blessing, the battle of the Reformation, and to maintain the cause of truth and liberty.

The grand issue of the prolonged struggle with Rome is, at all events, not doubtful. Sooner or later Babylon must fall, and fall for ever. Its end cannot be very distant; and we may say of Protestant truth what was said of one of the tribes of old, that however often overcome, either in reality or in appearance, "it shall overcome at the last." Let us, therefore, "thank God and take courage."

MONASTIC AND CONVENTUAL INSTITUTIONS.*

Section First.

A Sketch of the Rise and Progress of the System; with a Brief Account of the Origin of the most famous "Orders."

AT the commencement of the Christian era, there prevailed throughout India and other Eastern countries, what was termed the Gnostic System of Philosophy, one part of the belief of which was, "that all that was good and pleasing to the Supreme Being had its origin in Him, and was of a spiritual nature, and that 'matter' was the centre and source of all the evil in the world."

One of the effects of a belief in this principle was manifested in the second century, when certain Christian teachers maintained that Jesus Christ established two orders of disciples, and left a double rule for their guidance,—the one for persons in the ordinary walks of life, and engaged in its active scenes and duties,—the other for those who, aspiring to great holiness and close communion with God, withdrew themselves from worldly influences. All the doctrines and instructions in the holy Scriptures they divided into two classes. To the one, consisting of laws obligatory and binding on all men, they gave the name of "precepts;" the other class they called "counsels." These latter were to be obeyed and followed by those who aspired to a place in the higher order of Christians. This division would seem to have been made in imitation of the teachings of the old heathen philosophers, many of whom made a distinction between "living according to nature," and "living above nature."

Immediately on this division of the Christian doctrines being promulgated, a sect arose which came to be known by the name of "Ascetics." These, considering that they were obeying the "counsels" of Christ, fancied that they were prohibited from the use of many things which were quite lawful for other Christians. They regarded as binding upon them to abstain from marriage, and from the use of flesh and wine. Both men and women sought, by fastings and watchings, to subdue bodily passions; and by separation from their fellow-men, and engaging in a sort of indolent contemplation, and professed meditation on sublime and eternal themes, they declared their object to be to raise their souls above the influence of earthly evils. In the third century this same idea became still farther developed, and many taught that the body and the things of the world were the only hindrances and obstacles which existed in the way of a close and perfect communion between the soul and God; and that if men only withdrew themselves from their fellows, and, dwelling alone, sufficiently macerated and subdued the body, the soul would of itself naturally and at once return to God as the source of light and life and all things desirable, and would enjoy sweet and happy communion with Him and the holy angels. This mode of reasoning in the face of Scripture led many who professed to be Christians to betake themselves to desert places, and spend their days and nights in solitary meditation, neglecting and abusing their bodies in the hope of purifying their souls and becoming acceptable to God.

Especially in Egypt was this the case, where, the climate being well

* Dundee: First Prize Essay.

suited for life in the open air, many betook themselves to desert caves, and practised great austerities. The persecutions of the Christians by the Roman emperors also drove many to seek hiding-places in the deserts, and to adopt this solitary life rather than endure either the sufferings inflicted by the persecutors, or the stings of conscience inflicted on those who from fear adjured their faith. A man named Paul, who, according to the Roman breviary, was the first hermit, lived, it is said, in the desert of Egypt, in a cave beside a palm-tree, which yielded him both food and raiment till he attained his 113th year, when he died, after having been visited by the next famous hermit Antony, the Egyptian. This person, it is alleged—whose parents were both Christians—was, while yet young, left in possession of considerable property by their death. This property he sold, and, distributing the proceeds among the poor, betook himself to the desert, and there led a solitary life! Such at least is the Roman breviary's version of the story. This Antony is said to have been the first to collect these solitaries of the desert, of whom there were, in his day, great numbers, into companies, inducing them to live together under certain rules and laws of order. His example was soon copied in Syria, Palestine, and other neighbouring countries. From the East this institution soon travelled westwards, and made rapid progress in Europe, especially in Italy, though it is quite uncertain who first introduced it there; but from about the year 350 it became quite the fashion throughout the Western Church.

Martin, Bishop of Tours, was the first to introduce the system into France, and with such energy and success that two thousand monks followed his remains to the grave. About the middle of the fourth century, there were three different kinds of monks to be found in considerable numbers. The first class continued the same solitary style of life as the original hermits. The second class were formed into communities under the direction and authority of a "Father" or "Abbot." The third consisted of men who wandered from country to country, and from city to city, selling relics, working fictitious miracles, and in other fraudulent ways making a living to themselves at the expense of those whom they managed to deceive. Previous to the end of the fourth century, the different "orders" of monks had been composed of the "laity," and were under the supervision of the bishops; but at this time many of them were adopted among the "clergy," and the monks came to be looked upon as the most pious and holy men—so much so, that some of their number were even (at this early period) chosen to fill the office of bishop. During the fifth century, the buildling of monasteries and convents was carried to a most extravagant extent throughout all Europe. These communities did not all follow the same rules of discipline; but in the sixth century a new "order" was founded by Benedict, which, in course of time, absorbed all the previously-established ones. Benedict, in the rule of discipline which he drew up for the conduct of his followers, aimed at establishing an order whose discipline should be of a milder type than that of the other orders, and their manners more regular, in the hope that it would thus rest on a more solid and durable basis. The members were enjoined to work for so many hours a-day, and to employ the rest of their time in praying, reading, instructing the young, and such like pious or useful works. Before this time the monks of the various orders altered and amended the rules, originally drawn up by their founders, whenever it

suited their tastes or wishes; but Benedict made it one of the conditions of admission into his order, that all joining it should solemnly promise implicit obedience to the rules of the society, without at any time ever making any attempt at altering or changing them. In after years, however, as will be seen, this rule was but little attended to, and the great Benedictine Order itself became corrupt, and subdivided into numbers of minor orders.

During the seventh century a change in the relation existing between the monks and the bishops was made, which gave to the monks a much greater influence than they had hitherto possessed. At this time dissensions and quarrels the most fierce and bitter broke out between the monks and bishops regarding the contributions and fees which the bishops, claiming superiority over the monks, had insisted they should collect and hand over to them. This the monks for a time submitted to, but afterwards refused to continue the practice, and claimed protection, first, from the sovereigns of the countries in which they resided, and then from the Roman Pontiffs. These latter, always ready to seize upon anything likely to be of service in advancing themselves, and maintaining their usurpation of supreme power, readily granted protection to the monks, and by degrees exempted them altogether from the jurisdiction of the bishops. At a later period, when the bishops of Rome came to have their power recognised to a greater degree, they even went farther, and gave to many of the monasteries singular immunities, freeing them not only from the spiritual jurisdiction of the bishops, but also from the temporal authority of the sovereigns. In return for these privileges, the monks engaged to pay tribute to the Roman Pontiff, and to increase his power and dignity to the utmost of their ability. Hence, from the time of Gregory VII. of noted memory, the monks may be looked upon as Rome's great militia, bound to her service, and owning allegiance to no other monarch or government than the Pope and the Roman see. Between the seventh and thirteenth centuries, great numbers of different "orders" of monks and nuns were, from time to time, established. Indeed, as often as the old became degenerate and corrupted, new ones were originated. In this way, the orders of canons and canonesses came to be introduced. These adopted the monastic mode of life, but were not bound by vows in the same way as were the ordinary monks. They also acted as pastors over certain churches appointed to their care. They were first founded in the eighth century; and in the eleventh century, having become very corrupt, attempts at reforming them led to their division into "secular" and "regular" canons. The former of these followed a rule drawn up by Pope Nicholas II. in 1059, which was not nearly so stringent in several points as the ancient rule of the order. The latter division, influenced by the exhortations of Ivo, Bishop of Chartres, did not consider themselves at liberty to adopt the modified rule, but adhering with greater stringency than ever to the ancient rules, came to be called the "Regular canons of St Augustine," the name of St Augustine being added on account of Bishop Ivo imitating his method of ruling his clergy. In the year 927 the famous order of the monks of Cluny was originated. This was not an entirely new order, but only a sub-division of the great Benedictine order. At this time a great number of the Benedictine monasteries had become so far corrupted as that many of the monks knew nothing whatever of the rule of their order further than the name.

To remedy this state of matters, Odo, Abbot of Cluny, compelled the monks under him to make themselves thoroughly acquainted with their rules, and to give these a strict observance. He also added a new set of rites and ceremonies. Great numbers of the other Benedictine monasteries adopted this revised code, and owned the Abbot of Cluny as their head, giving him the title of Arch-Abbot. This example, and the great success which attended it, led several others likewise at different times to establish minor orders or congregations of monasteries. One of the most numerous and famous of these was the Cistercian order, founded in the end of the eleventh century. They adhered to the rule of Benedict as the fundamental basis of their constitution, and consequently were but a branch of the Benedictine order. The members of this order were sometimes called Bernardines, after Bernard, Abbot of Clairvaux, who was a man of great learning, and exerted a most powerful influence throughout all Europe. He added 160 communities to the Cistercian order, and in his own abbey at Clairvaux 700 monks had their home. He flourished in the beginning of the twelfth century, and is looked upon as the second "father" of the Cistercian order, which shortly after his time was exceedingly popular, and could boast of 1800 abbeys. In the twelfth century quite a new idea with regard to the internal arrangement of the monasteries was started. Hitherto the sexes had been kept (theoretically) quite distinct, the monks not being allowed to have any women whatever about the monasteries, and the nuns likewise being forbidden to have any males within the convent except for religious purposes. But Robert of Arbriselles instituted a new order under the rule of Benedict, to which he made several additions, the most important of which was, that the monks and nuns of the order should dwell in separate buildings, but within the same enclosure, and under the government of one *abbess*. This advocate of woman's supremacy and petticoat government claimed to have divine authority for his idea, because, said he, "Christ commended John to the care of the Virgin Mary." Strange as it may seem, this form of monastery came to be quite common. Many of the old British monasteries were of this class.

Robert the founder was not, however, allowed to live altogether undisturbed, as many had the audacity to declare that his life was not so holy as he pretended, nor yet the "holy virgins" of his monasteries so chaste as they ought to have been. Whether true or not, this style of monastic life naturally led to such scandalous stories being circulated. In the end of the eleventh century, some say in the year 1084, the Carthusian Order was founded by Bruno, a native of Cologne. This man having obtained permission from the Bishop of Grenoble, retired with a few companions to a desert sort of place called Chartreux, near to Grenoble, from whence they derived the name of Carthusians. Here the manner of life which they adopted was extremely rigorous and severe, and in later years was made still more so. It is said that but few females ever joined this order on account of their very extravagant mode of life; and in the year 1368 a law was passed expressly forbidding the establishment of any more female convents of this order. In the beginning of the twelfth century (1121) a German nobleman, who had entered into holy orders, founded the order of Premonter. The members of this order, when it was first established, had obeyed the "rule of poverty" to such an extent that all their possessions consisted of a solitary ass. But they grew in favour with the public so very rapidly that within thirty years they had above 100 abbeys

in France and Germany, and in course of time this number increased to such a degree that when in their glory they possessed 1000 abbeys, 500 nunneries, and a large number of priories. In the year 1177 several nuns of this order were brought into England; and at the time of the Reformation in Scotland, among the monasteries and priories which were then destroyed, several belonged to this order. The "order of Cluny," the Cistercian, and the Carthusian also, each lost several.

In 1215 the Council of Lateran passed a decree prohibiting the formation of any new "orders," as they had become so numerous that even Romish authorities professed to be tired of their almost endless varieties. This decree, however, was but little attended to, and not long after, the idea was originated of having an order of monks bound by a vow to remain not only individually poor, but also poor as a community, and to obtain a living by begging. Before long mendicant monks and licensed begging became so common throughout Europe as to be a perfect burden to the common people, and a nuisance to all. This arrived at such a height that in 1272 Pope Gregory X., by a decree passed in a general council at Lyons, abolished and suppressed all these orders of begging monks excepting four, viz., the Dominicans, the Franciscans, the Hermits of St Augustine, and the Carmelites. The members of these four privileged orders were allowed to travel, to converse with all ranks of society, and to instruct the young, and preach to the people wherever they liked; and as they took good care to make as great a show of holiness and gravity as possible, they rapidly rose in public estimation, and in those days of ignorance were supported wherever they went. As these orders (especially the Franciscan and Dominican) came in after years to be by far the most powerful and influential of all the orders which existed previous to the Reformation, and in fact have only been excelled by the Jesuits, we shall briefly describe their origin.

The Carmelites were originally founded by Albert, patriarch of Jerusalem, in the twelfth century. Their first monastery was built in Mount Carmel on the spot from which Elijah was supposed to have ascended into heaven. In the thirteenth century this order was introduced into Europe, and in 1226 Pope Honorius III. honoured it with the approbation and protection of the Church. Their claim to great antiquity led at one time to a long and bitter contest between them and the Jesuits, who disputed its truth. In 1698 the matter was settled by Pope Innocent XII., who made both parties hold their tongues and say no more about it. The "Hermits of St Augustin" were the modern representatives of the ancient solitaries. In the year 1256 Pope Alexander IV. collected the hermits, who were divided into various societies—some observing one rule of discipline, and some another—into one order, under the name of "the Hermits of St Augustin." It was to this order that Luther belonged when a monk.

The Franciscans derive their name from Francis of Assisium, who established their order and secured for it the Papal approbation from Pope Innocent III., and again from Honorius III. in 1223. Francis, who is a canonised saint of Rome, when a young man led such a profligate and vicious life as brought on severe bodily illness. After his recovery, remorse of conscience for his former misdeeds led him into the opposite extreme. One day, being in a church, and hearing read the words of Scripture, which Christ addressed to His followers when sending them on a missionary tour, "Provide neither gold, nor silver, nor brass in your purses;

nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat," (Matt. x. 9, 10,) he immediately leaped to the conclusion that voluntary poverty was the very life, essence, and power of the gospel and true religion. To carry his idea into practice, he determined to found an order, the members of which should be bound by a vow requiring poverty both as individuals and as a community. He came to Rome and applied to the reigning Pontiff, Innocent III., for the approval of his scheme. The congregation of cardinals, on being consulted, gave it as their opinion that they had orders enough already. But one night Innocent dreamed that he saw the Lateran Church falling, and that it was only saved from utter destruction by the intervention of Francis. Impressed with his dream, he at once gave the required legal sanction for the establishment of the new order. From a pretence of great humility, Francis would not allow members of his order to be called "Fratores," or Brethren, but "Fratores-minores," Little Brethren, or Friars-minor. This order increased so very rapidly, that ten years after its institution a general chapter, called by Francis, was attended by 5000 friars. They came into England in the reign of King Henry III., and built their first monastery at Canterbury.

Only about five years after Francis had obtained from Innocent III. authority to establish his order, Dominic came to Rome on a similar errand. The cardinals were again inclined to refuse the request, but Innocent's dream coming back to him again, but with Dominic, instead of Francis, supporting the Church, all difficulties were at once removed, and Dominic got his desire. Dominic was born in 1170, at Calaroya, in Old Castile. An old story tells us, that before his birth, his mother dreamed she was the parent of a dog with a burning torch, which set the world on fire. At an early age he engaged in "holy orders," and was employed as a preacher against the Albigenses. He afterwards became quite famous for his activity, his fanaticism, and his cruelty, in suppressing the truth, and extirpating so-called heretics. For this purpose the Inquisition was established, and the management of it placed in the hands of Dominic and his monks. The monks of his order were at first known by the name of "preaching friars," but were afterwards called Dominicans, in honour of their founder. In England, into which country they came in 1221, founding a monastery at Oxford, they went by the name of Black Friars. In 1276 they obtained a grant of a large tract of ground by the Thames in London, on which they erected a very large monastery. This part of London is still known by the name of Blackfriars.

These two orders (the Franciscans and Dominicans) rapidly increased in numbers, power, and influence, and were for a long time the stay and support of the Popes. Being, from their constitution, incapable of acquiring landed property to any great extent, and so obtaining a fixed source of revenue, the Popes, in place of this, and in return for the services done by them, appointed them to all sorts of lucrative situations, and granted them licence to preach, to hear confession, and grant absolution everywhere, without even consulting the local bishops. To the Franciscans was committed the charge of the treasury of the Church, out of which "indulgencies" were sold. The granting of such privileges to these new "orders," thus interfering to a very great extent with the ancient prerogatives of the regular clergy, caused much dissatisfaction among the bishops and others, and led to many serious disputes and troubles. Indeed, these

quarrels and squabbles, and the manner in which the sale of indulgencies came to be carried on, in a great measure paved the way for the Reformation of the sixteenth century.

Between the thirteenth and the sixteenth centuries many of the orders came to be divided into sections, owing to disputes as to the meaning and extent of their rules of discipline. For example, the Franciscans quarrelled among themselves about their rule of poverty, which absolutely prohibited both individual and collective property to the monks of this order. They were to possess "neither fund, revenue, nor any worldly goods," but were in reality "to be sturdy beggars." Some thought this rule too severe, and took the liberty of dispensing with it, and were in this countenanced by Gregory IX., who in 1231 issued his interpretation of the rule, which considerably modified its rigour. This, however, gave great dissatisfaction to some of the more austere members, and led to a long and hot dispute, which in course of time divided the order into two main divisions—the one called "Conventual Brethren," following Pope Gregory's interpretation of the rule, and the other, "Brethren of the Observation," adhering to the original rule in all its strictness. During the fourteenth century this quarrel was carried to such an extraordinary extent that, it is said, many lost their lives rather than yield to their opponents. The Carmelites also quarrelled as to the meaning of some of their rules, and in the sixteenth century came to be divided into two almost distinct orders, each having its own general. The most austere of these were called "bare-footed Carmelites," or "bare-footed friars." But for a considerable time prior to the Reformation, the Dominicans were by far the most powerful and influential; the terrible Inquisition was in their hands; they held the posts of confessors at all the courts of Europe, and nearly all the chief stations in the Church were filled by friars of this order. From a period as early as the ninth century, monks were sometimes chosen to act as ambassadors, and to do similar work in the service of the sovereigns of Europe. In later years they came thus to exert a very great influence in the political world; and well did they know how to manage affairs for their own and the Pope's benefit. The Dominicans had their own share of this kind of work, and at the time of the Reformation exerted the influence they thus possessed in opposing the progress of the truth.

In following out the history of these monastic orders, great differences in the style and manner of their mode of life are noticeable. At the first we see the ascetic life of the hermits. Then we observe communities of men and women who were supposed to spend their lives in contemplation and prayer shut up in convents and monasteries, their whole time, talents, and thoughts being concentrated on themselves. Then, again, we find such orders as the Franciscans and the Dominicans, (preaching friars,) mixing more with the world, and even taking an active share in its government. But the severe blow inflicted on the Papacy by the Reformation required another development. Men were becoming enlightened, the art of printing had brought about quite a revolution in the literary world, and something different from either the fire and fierceness of Dominic or the imagination of Francis, was needed to maintain its place alongside of the growing intelligence, the sturdy love of truth, and freedom of conscience, which were part of the fruits of the Reformation. Open force, such as the Inquisition supplied, would not do in lands where the law did not allow of such establishments; and even opposition by preaching friars was not enough

when the friars could not get the people to listen to them; or if they did, were constantly annoyed by finding their arguments and reasonings completely refuted, by some, perhaps, not very learned tradesman, who had, however, been studying his Bible, as printed in his native tongue. What was now required was neither examples of self-mortification or inactive contemplation, nor yet open opposition or physical force. People would no longer be knowingly hood-winked and driven — they must be *drawn*.

Men of learning, possessed of highly cultivated intellects, of self-control, and of polished and winning manners, were what was now required to meet and oppose the mighty torrent of Reformation. Such men were supplied by the order of the Jesuits. This order, which was founded by Ignatius Loyola, a Spaniard, differed considerably from the orders which previously existed, and in power and influence rapidly eclipsed them all. Paul III., to whom Ignatius applied for the confirmation and recognition of his order, at first hesitated to give his sanction, but Ignatius cunningly overcame all his scruples, by adding to the proposed constitution of his society a vow, to the effect that its members would render to the Pope unlimited submission—a simple, unhesitating, implicit obedience to all his commands, even though he should order them to the most disagreeable tasks, or send them to the most distant corners of the world. At the same time, they were to maintain themselves without any remuneration from the Roman see. Curiously enough, they likewise had to promise the same implicit obedience to the commands of the general of their order. How to get out of the difficulty, and yet keep their vows, when the Pope's orders differed from their general's, it would take a Jesuit to tell. The Jesuits were not to shut themselves up in convents, but to go forth throughout the world as missionaries, and in any, and every possible way, maintain and extend the power of the Pope. They established colleges for educating and training those desirous of becoming members of their society; and none were admitted but such as, after trial, were found to be possessed of qualities likely to be useful. In fact, their code of secret instructions was only made known to the older and more experienced members. The whole order was divided into several classes. There were the "professed members" having "professed houses" for their head-quarters; then the "scholars" who taught in their colleges, and the "novices" who lived in "houses of probation." The "scholars" possessed large revenues for the maintenance of the colleges, &c.; they were also obliged to contribute to the expenses of the "professed members," who were liable at any *time* to be sent any *where;* and, as has been said, be ready to *lie* or *die* whenever the necessities of the "order" or the commands of the Pope required. In 1540, when Ignatius applied for the Papal sanction to his order, he had only ten followers; but in 1608 the Jesuits numbered 10,581, and in 1710 they possessed twenty-four "professed houses," fifty-nine "houses of probation," 340 "residences," 612 "colleges," 200 missions, 150 seminaries and boarding schools, and numbered 19,998 Jesuits. And, we must bear in mind, these were all men carefully picked out for their talents and trained to their work. One thing which contributed very much to their increase in power and influence was the dexterity and cunning which they exhibited in drawing up codes of morality suited to all tastes and dispositions. In this way, and by their laxity of doctrine, they managed to secure for themselves all those situations as confessors and "keepers of the

conscience," in the palaces of the rich and noble, and in the courts of kings which the Dominicans formerly held.

In course of time the power they wielded, the influence they exerted, and the cunning and wiliness with which they devised plots and schemes for their own ends, came to be such an intolerable burden and nuisance, that from country after country they were expelled, until finally in 1773 the order was suppressed by Pope Clement XIV., who was poisoned for his trouble. In 1814 Pope Pius VII. published a bull reversing the one of Pope Clement XIV., and re-establishing the order. In this bull he says :—"We should deem ourselves guilty of a great crime towards God, if amidst these dangers of the Christian Republic, we neglected the aids which the special providence of God has put at our disposal; and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ the *vigorous and experienced rowers* who volunteer their services, in order to break the waves of a sea which threaten every moment shipwreck and death."

From this same bull we learn that previous to 1814 the Jesuits had been re-established in Russia and in the two Sicilies. Since 1814 they have continued to increase, and, doubtless, it is greatly to their influence we ought to attribute the increase which Popery has made in our country during the last fifty years. In 1844 it was estimated that they numbered 5000 men in different parts of the world. Volumes have been written on the plots and doings of the Jesuits of former days, and doubtless the modern society will provide plenty of materials for volumes more to be written by future historians.

In the present day we find still another development of the monastic institutions, and again to correspond with the taste and fashion of the age. Now-a-days we have "sisters of charity," "little sisters of the poor," "brothers of Christian doctrine," "sisters of the Sacred Heart," and so forth, these all occupying their time in educating the young, in nursing the sick or wounded, and in begging for their own maintenance, and that of the poor and destitute. These orders when skilfully used, as indeed they always are, exert a power which, though many laughingly deny it, will, we fear, yet be felt in our country, as it has already been in many other lands, to be a mighty power in introducing Popery, and in preparing the way for its restoration to a place of power and influence.

In Russia and parts of Turkey there are monasteries and convents in connexion with the Greek Church. Less is known and said about these and their inmates, but the latter would appear to be quite as superstitious, quite as self-righteous, though perhaps not so morally depraved as those of the Papacy. The monasteries of Palestine are, though in a country under Turkish government, connected with the Roman Catholic Church, and are mostly inhabited by a set of rather idle, lazy, superstitious monks, who put great confidence in the fact of their dwelling in the land once trod by the feet of Him whose voice proclaimed liberty to the captives, health to the sick, and life to the dead, and who gave His own life that we through faith in Him might be redeemed and saved from the pains of eternal death.

THE CHARGE OF THE BISHOP OF SALISBURY.

THE following admirable letter has been addressed to the Bishop of Salisbury, by the Rev. Lord Sydney Godolphin Osborne, in reference to his late charge :—

"DURWESTON, *May* 10.

"MY DEAR LORD,—I have before me a report in the *Wiltshire Mirror* of portions of your charge, now in the course of delivery in the diocese. It is not asserted that the reporter has given with perfect accuracy the words used. I feel, however, I have a right to assume that in the more important features of what is given the opinions set forth are those you publicly and solemnly expressed. I have read them with the greatest sorrow, but with no surprise, as they are in perfect consistency with what your lordship stated in your letter to myself. You state, 'That the time is come, at any rate in this diocese, when men should be outspoken.' I agree with you, and, therefore, feel compelled to plainly state the feeling I entertain of the position in which your charge has placed me, an old incumbent of the diocese, by this deliberate expression of your deliberate opinion on certain points essential to the faith of a Protestant clergyman. The charge of a bishop, I am aware, in no way binds the consciences of his clergy, it has no legal authority to do so; it is nothing more than the expression of the personal opinion of one high in office; it is, however, nothing less than the voice of one placed in a certain legal authority over those addressed. In ordinary times, under ordinary circumstances, I should then have been content to have read with sorrow what I should have yet felt I personally had no special call to notice; to my grief I might have added indignation, but I should have been silent. Having taken the part I have lately done in public controversy, and been for so doing visited by your lordship with a newspaper rebuke couched in language I still think most unjustifiable, but for many reasons did not care to reflect upon, I feel I am bound at once to state, that just as I question the correctness of the opinions you expressed in that letter, so do I now utterly repudiate, as the doctrines of the Church to which I was ordained, those you have now declared to be the doctrines of that Church. I deny that the clergy through their ordination receive any supernatural powers, are invested with any prerogative purely divine, either in regard to any action on the elements of the Lord's Supper, or in giving or withholding absolution from sin. I admit we have authority by our ordination to declare to the congregation that, when penitent, their sins are remitted, just as we have the same authority to make any one declaration which concerns the statement to them of any one simple truth of the gospel. I most solemnly assert my disbelief that any rational interpretation of any one portion of the New Testament would justify me in teaching my people that by any operation at my hands the bread and wine can become the channel of an ineffable mystery in the sense—that inwardly it becomes 'that which my Saviour took from the blessed Virgin which He offered on the cross as a sacrifice,' to assert that, because the Godhead, for a special purpose, then and there to be at once and for all accomplished, took the material form, in the person of Jesus of Nazareth, when He was on earth, there is no unfitness in believing—that the bread and wine, the material elements of 'The Supper,' receives His spirit, in a way analogous if not identical, appears to my poor judgment to propound a doctrine as degrading to the Deity as it is altogether unfounded on His revealed Word. No casuistry, no mystic cloud of words and mere human speculations, can make me see in such an assertion anything but that doctrine of the Roman Catholic Church which our Church has so clearly repudiated. I can allow to others the freedom of opinion I claim for myself. With the fullest conviction you, my lord, have only uttered that of which you are convinced, I yet feel that were I by silence to seem to accept such teaching, as my own guide in the instruction of my people, I should betray every principle of that faith in which alone I could preach at all; in deference to an authority set over me by man, I should be as one who surrendered his loyalty to Him who is the only Ruler over all who rule. Your lordship upholds as a remedy against the pretensions and zeal of Rome the changing our defensive policy for a constructive one. If I accepted your lordship's teaching with regard to priestly prerogative and supernatural power, I should indeed feel I had entered on a constructive policy; it would, however, appear to me to be one utterly subversive of all protest against grave error—the cession of all a Protestant holds dear, the quitting a shelter from untruth and slavish submission, to erect a new faith's home, built on a Romish foundation, cemented with Roman dogma, nothing less than a prison to restrain all that would follow their Lord under the perfect

law of Christian liberty. There is no human being, my dear lord, who has a greater admiration and respect for your private character than myself. Few, in that character, love you more; need I say, then, how painful it is for me to declare that here I must stop? I am one of those who think that, allowing a great margin for private opinion, there is a limit at which none are justified in holding office in an establishment recognised as Protestant—if passing that limit they avow a creed repugnant to every idea connected with the history of our Church, her preaching and practice for centuries, I esteem them not justified for their own sake or the sake of those who are true to her, to remain within her pale. In all truth I can say, could I be brought to believe the doctrines on which I have now commented to be those of our Church, I would not remain in connexion with her.—I am, my dear lord, yours very truly,

S. G. OSBORNE."

"To the Right Rev. the Bishop of Salisbury."

A POPISH CONVERT.

AN aboriginal was baptized some time since in this district by a Romish priest; the name he received was Adam. The Australian black, it is evident from what followed, was more witty than devout. Fasting was of course enjoined on the sable convert, and it was reported that he was not duly observant of this ordinance. On a certain Friday, the priest made an unexpected raid upon his neophyte, and found on his breakfast table a goodly piece of beef. The reproof being ended, Adam essayed to have his say, and spoke thus, "That no beef, Massa, that fish! You wash me, you Christ me, you cross me, and give me noder name; you call me Adam. Me wash him, and Christ him, and cross him, and call him fish. Him no beef, him fish." We deem that it was quite as possible for the one ceremony to make the beef fish as for the other rite to make the heathen an heir of salvation. But Rome says that it is so, and her Puseyite illegitimates sound a loud and pompous amen to the blasphemous assumption, whilst the voice of inspiration, with far different tones, informs us that the baptism which "doth also now save us," is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ," (1 Peter iii. 21.)—*Vanderkiste's Lost but Not for Ever*, p. 131.

WITHOUT NATURAL AFFECTION.

THE following is a literal translation from the *Siecle* of May 17 :—

"A recent incident places in relief all that is odious in the conventual system, which sacrifices natural affection to false notions as to the means of attaining one's salvation.

"A few years ago, in spite of the prayers and entreaties of her family, a young girl, named Gautrean, entered the Convent of the 'Dames Blanches' at Nantes.

"Ever after it was not allowed her widowed mother or her brother to see her, except from the outer side of a high iron railing, and in the presence of one of the sisterhood.

"She became a victim of consumption, but her friends were not informed of it, not even when after three months' suffering death released her of her sufferings. They were thus prevented the melancholy satisfaction of seeing her and receiving her last words.

"She died on the 7th May last at six P.M., and only at four P.M. on the day following did the heads of the establishment inform the friends of the event and of the

hour of the funeral, which was to take place at six P.M. that evening in the convent chapel."

Another French paper (*L'Avenir National*) gives a distinct and circumstantial account of the leaving of Rose Bandar, born Oct. 29, 1822, at Versailles, and two days afterwards deposited at the gates of L'Hospice des Enfants Trouvés at Paris, with certificate attached of her being the legitimate daughter of Etienne and Lucie Aucher.

This fact was afterwards verified by the civil registrar of births and ecclesiastical registrar of baptisms.

With this information, and arrived at adult age, Rose sought her parents. She found her father had died, and her mother, deceived by a false certificate of her child's death, had entered a convent in the Rue Vangirard. There she was told that her mother was not there then, that she was dead, and, finally, the aumoniu admitting her being there, added, "But nothing will make her disbelieve your death in 1822; and," said he, "what does it matter? Your mother has nothing to give or leave you."

Upon all this the French correspondent remarks:—Ought these personal sequestrations by a community to be tolerated? Are family rights never to be investigated? Ought not the doors of convents in the interests of social life, at least occasionally, in the name of the law, to be opened?—*Record.*

PROTESTANT LIBRARY IN LONDON, IN CONNEXION WITH THE SCOTTISH REFORMATION SOCIETY.

WE beg to acknowledge with best thanks the following works for the Protestant Library in London, in connexion with the efforts of the Scottish Reformation Society there.

By G. B. Mogudge, Esq. Clarke's Commentary on the Holy Scriptures, 6 vols: beautifully bound.

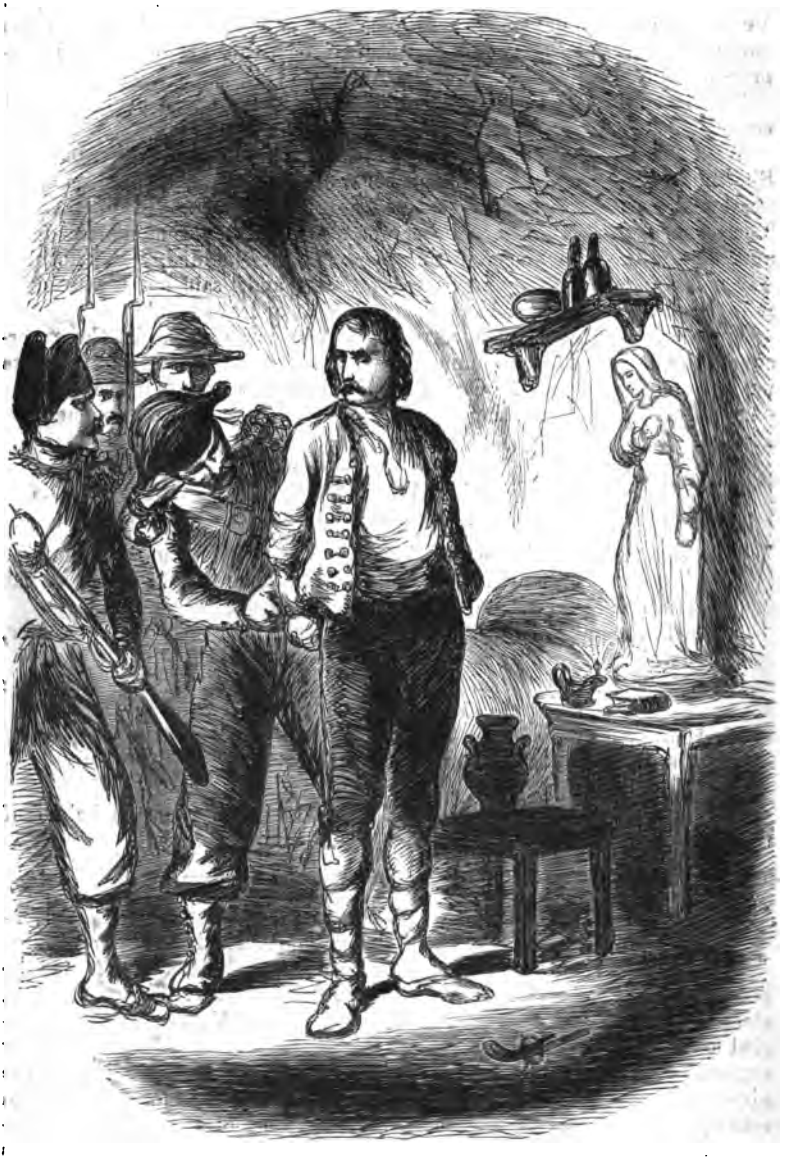
By S. Hanson, Esq. The Papal Drama. By Thomas H. Gill. London: Longman, Green, & Co.; 3 copies.

Mr Hanson also presented 21 copies of this excellent work to some of the members of the Protestant Educational Class, conducted by Mr Maguire.

We earnestly solicit books, pamphlets, and subscriptions on behalf of this library.

"THE CONFESSIONAL UNMASKED."

IT will be remembered that the Justices of the Borough of Wolverhampton ordered that copies of the pamphlet titled the "Confessional Unmasked," exposing the iniquities of the Confessional, in the possession of Mr Scott, a most respected inhabitant of Wolverhampton, should be seized and destroyed as obscene books. This decision was carried by appeal before the Borough Quarter Sessions, and has been ably argued by Mr S. Kyd of Serjeant's Inn, London, on behalf of Mr Scott the appellant. He showed very clearly that the sole object of Mr Scott in selling the book was to expose the abominations of the Popish Confessional. The Recorder, Mr Powel, has taken the same view, and has reversed the decision of the court below, without costs. It is reported that this decision has not satisfied the respondents, and that the case will yet come before a still higher tribunal. Mr Kyd has most ably conducted this case, and deserves the cordial thanks of all Protestants.



BRIGANDAGE AND POPERY IN ITALY.

BRIGANDAGE AND POPERY IN ITALY.

THAT Popery is found in practice to be a great promoter of crime is notorious. This results from the operation of the confessional, of absolution, and other causes. Our woodcut represents a scene lately described in the newspapers of the apprehension of a desperate Italian bandit, whose cave was found ornamented with an image of the Virgin Mary, before which a lamp continually burned—a curious illustration of the connexion between false devotion and crime.

ROMISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, *June.*

IT is a general, and, in the main, a correct impression, that the protracted discussions on the important question of the Reform Bill have left no room for minor questions. The improvements that were put off from year to year, in the expectation that a Reform measure was coming, were, as a matter of course, to be put off now that the measure has actually come. The country, and the House of Commons, which represents the country, has eyes, and ears, and attention for but one thing at a time, and when that object happens to be of so much magnitude as a reform in the representation, no wonder that everything else is absorbed and passes out of sight.

This is true in the main, and it is especially true of the English and Scotch members. But there is a knot of men in the House of Commons of whom it is not only not true, but of whom it may be said that they find it the best time to carry out their own schemes when the attention of their neighbours is so much absorbed. Certainly there never was a session when the Roman Catholics have been so quietly active as they have been during the last few stirring months. While all the rest of the world has been busily engaged in discussing the necessity of household suffrage, or investigating the nature of the compound householder, or inquiring into the right method of distributing seats, the Irish members have been engaged in the, to them, more interesting study how they could most profitably turn that confusion to account, and push forward their schemes while the attention of the House was directed elsewhere. Of this there have been various examples; but the plan for repealing the Ecclesiastical Titles Act is the most remarkable. I say the plan for repealing that act; for that was the shape which Mr M'Evoy's measure first assumed: and though he was afterwards induced, at the instance of the Minister, to change his course, and to ask for a select committee to inquire into the working of the act, no one doubts that the ulterior intention remains the same. The usual course, when a select committee is to be appointed, is for the mover to take counsel with those who are most opposed to him, and between them to agree upon the names of the gentlemen who will act on both sides. As the committee consists of fifteen, the usual course is, that each party should nominate seven; while, as a matter of courtesy, the odd one is given to the mover, so that he has always the advantage of starting with a majority of one in his favour. But this advantage was not enough for Mr M'Evoy: with whom he took counsel,

or whether with any one, I do not know; but he produced and put down upon the notice-paper the list of a committee of which ten were notoriously on his side, and only five against him. Still it seems, even in this, there was a show of impartiality—ay, even of generosity—to his opponents. By quietly taking it for granted that the question lay simply between Protestants and Romanists, and by giving a majority of one to the Protestants, Mr M'Evoy would have the House believe that he had given all the odds to his opponents. There were members in the House, it is satisfactory to say, who were not to be taken in by so shallow a device, though it cost them some trouble to expose it. The notice remained on the paper in such a way that its mover could keep it back when he chose, or push it forward whenever he saw a chance of success. This required incessant watching on the part of the Protestants, and they did not fail. In the first instance, the motion stood first for an evening sitting. After the House had been exhausted by a long morning discussion on Reform, it was certain the members would return slowly, and the appointment of the committee would be pushed through in a thin House. To avoid this, it was resolved to force on a count of the House. As soon as the Speaker took the chair, Colonel Knox, the member for Dangarvon, moved that the House be counted. The Speaker showed unusual reluctance: he required the motion to be made a second time, and counted the members twice over, lingering in the hope that a stray member might come in; but it was of no avail: the project was defeated for that occasion. On a subsequent occasion it was brought forward late in the evening, and by consequence again in a thin House, when no fair discussion on the composition of the committee could be taken. Still there was more than a quorum present, so that the power of adjournment would not avail. The opponents of the committee, therefore, had recourse to their constitutional right of moving repeated adjournments of the debate, at the same time plainly stating the grounds on which they adopted this course, and pointing out how unfairly the members of the committee were chosen. This was rather an embarrassing position for Mr Disraeli, as the quarrel was one between his own followers on the one hand, and those whom he hopes to enlist in his service on the other. He could not, however, affect to be blind to the unfairness with which the names of the committee were chosen, and he threw out the hint that it would be better if the two parties would meet in the lobby, and agree upon a committee that would be acceptable to all parties—a stern indication, though he was too politic to say so, that the list, as then constituted, would not bear examination. Mr M'Evoy, therefore, found that his scheme was seen through, and that he could no longer press it with any hope of success, and he intimated his willingness to come to terms. I believe that Colonel Knox, Mr Vance, and his other opponents, have expressed their willingness to meet him, and to endeavour to arrange a list of names that should command the confidence of all parties, but up to this time no farther steps have been taken in the House.

But this is not the only measure that the Roman Catholic party have endeavoured to take advantage of in the present Reform agitation for quietly passing through the House. Sir Colman O'Laughlan, who seems to have a mania for drawing up bills on all sorts of subjects, has a notable project in hand for getting in the thin end of the wedge of Roman Catholic endowments in Ireland. He proposes to repeal the laws of

mortmain in that country, so far as Roman Catholic chapels, school-houses, and other buildings for religion, including monasteries and nunneries, are concerned. Not content with that, he proposes further that the commissioners of public works in Ireland shall be empowered to lend the public money for the same purposes, the usual restriction that said money shall be employed only on reproductive works, and that principal and interest are to be repaid out of the unreserved profits. Notwithstanding, this little job was shuffled in with a great many other bills that stood on the notice paper, and but for the vigilance of Mr Newdegate and others, who were not deceived by its modest title, might have passed, as doubtless it was intended to pass, unnoticed. After the stubborn resistance made to the Ecclesiastical Titles Committee, and the agitation on the Romish question that discussion had raised, Sir Colman, of course, could not expect to get his measure advanced a step in silence; he felt it was his wisdom to rest awhile, and let the jealousies that had been awakened subside. The bill stood for discussion on the Wednesday before the Whitsun holidays, but it was convenient to put it off, so that a serious pretext might not be wanting. Sir Colman put himself off, and, leaving for Ireland, commissioned a friend to request, in his unavoidable absence, that the measure might be postponed. This was really provoking, for there was then time enough for its discussion, and its postponement involves a large amount of inconvenience in waiting in the House at all hours, as no one knows when a measure of the kind might be brought forward. Mr Newdegate therefore moved, that as the author of the bill had gone away instead of being in his place to attend to it, that the measure should be rejected, and the order for its second reading discharged. It was felt, however, that this was rather a strong measure to take, and that Sir Colman O'Laughlan had been so wanting in courtesy as to leave the House when his bill was coming on, it would not be proper that the House should be equally wanting in courtesy to him. Mr Newdegate was urged, therefore, by several members, and among them by Mr M'Laren of Edinburgh, not to press his motion for the discharge of the bill. They said they were agreed with him in being ready to resist the bill on its merits when it came formally before them; but just because of their strong opposition to the principle involved in the bill, they were the more anxious to proceed fairly and courteously towards its author. Mr Newdegate persevered with his amendment, however, although he was beaten. The bill therefore stands for future discussion; yet, it was evident that the majority included many members, who, when the day of discussion comes, will be found on Mr Newdegate's side.

Another bill of this same Sir Colman O'Laughlan's—that which opens up the office of Lord Chancellor of Ireland and other posts to Roman Catholics—has met with a check in the House of Lords, where it has been discovered that the duties of Lord Chancellor are more bound up with our Protestant constitution than the members of the Commons had been led to believe. But the great question of the session will be when the vote for Irish National Education comes forward. It is believed that the Liberals are prepared to concede to the Romanists their plea for denominational education—at least if the remarks of Mr Gladstone and Mr Chichester Fortescue on the Irish Colleges are to be taken as indications. Lord Derby, on the other hand, expressed to a deputation of Irish Presbyterians his continued preference for the system of which he is the author.

But it cannot be too seriously impressed on Protestants that these weighty questions are made at present the mere counters of party in their game for political power, and that if Protestantism in Ireland is to be maintained at all it must be by the determination of the country. It cannot safely be left in the hands of the House of Commons.

THE MORALS OF THE CHURCH OF ROME.*

WE desire to draw the attention of our readers to an excellent charge, by the Venerable Archdeacon of Middlesex, recently delivered to his clergy. It contains an authenticated statement of the doctrines of the Church of Rome in regard to morals. The archdeacon has taken his quotations from authors of the highest standing in that Church. He has considered it his duty to deliver a charge on this subject in consequence of the efforts put forth by the Popish Propaganda in this country, and of the rapid increase of popish institutions throughout the kingdom.

The archdeacon truly remarks, "Even members of our own body have allowed themselves to be perverted. And already the Papal Hierarchy is triumphantly anticipating the subjection of this country to the apostolic see, and the exertion of its world-wide influence for the dissemination of Romish doctrine." The archdeacon then proceeds to illustrate "the morals of the Church of Rome by extracts from the writings of grave and learned casuists of that communion." He selects his authorities from various parts of Popish Christendom, and from various periods of history. He truly premises that casuistry was little known in ancient times. We do not find it in the works of Plato or Aristotle, of Cicero or Epictetus, or of the earliest Christian moralists. This science, falsely so called, seems to have originated in the practice of auricular confession, and to have been introduced in times of barbarism and ignorance.

The archdeacon then proceeds to show "that there is no commandment of the Decalogue which a member of the Church of Rome, upon consulting grave and learned casuists of that communion, will not find himself enabled, with a safe conscience, to set aside." Some of these casuists were cardinals, others bishops, others professors of theology, others confidential advisers of the pontiffs, some of them even canonised, so-called saints. They belong to other religious orders as well as that of the Jesuits. And what is specially to be noted is this, that one of them is Liguori, a canonised prelate, and whose works have been endorsed by Doctor Wiseman. Archdeacon Sinclair begins his illustrations by referring specially to the second table of the law, and in particular to the Eighth Commandment. Under this head he quotes from the works of Antoninus Diana, an examiner of bishops, who, in his elaborate "Compendium of Romish Morals," teaches that "a man of respectability, to whom mendicancy would be highly painful, and who has no other means of supplying his necessities, is at liberty to steal."

The following is another quotation from Busembaum's (a German doctor of divinity) "Marrow of Moral Theology," which ought to be seriously considered by those who have Roman Catholic servants.

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* "A Charge to the Clergy of the Archdeaconry of Middlesex," 27th and 28th May 1867. By the Venerable John Sinclair, M.A., F.R.S.E., Archdeacon of Middlesex, &c. London: Rivingtons, Waterloo Place.

This authority states that "if any servant prudently presumes that his master would be perfectly satisfied, or knows that, if his master were asked, he would certainly give (the thing stolen), the servant does not greatly sin in stealing it." Under the Sixth Commandment the archdeacon brings forward the following maxim from a "Summary of Moral Theology," by Henriquez: "If an adulterer, even a priest, reflecting upon the danger, has entered the house of an adulteress, and, being attacked by her husband, kills his aggressor in the necessary defence of his life or limbs, he is not to be regarded as irregular." Under this head, the following passage, quoted from Father Launy, deserves attention:—"An ecclesiastic or a monk may slay any one who threatens to accuse publicly his community, or even himself, of scandalous offences, provided there be no other means of preventing the scandal; as, for instance, when the accuser, unless promptly put an end to, would immediately proceed to publish his accusation. For, as it would be justifiable for the accused party, whether layman or ecclesiastic, to kill a person aiming at his life, so it is equally justifiable to kill a person aiming at his honour, or the honour of the fraternity he belongs to." An instructive case, illustrating such teaching, is cited from a compilation of official records, published in 1839. A Jesuit priest, named Francis Riembauer, whose mistress, Anna Eichstaedter, had repeatedly extorted money by threatening to denounce him as a seducer, and the father of her child, resolved at last to anticipate her accusation by putting her to death. "I often reflected," says this priest, "on the principle that it is lawful to deprive another of life, if that be the only means of preserving one's honour and reputation." "My case," he adds, "appeared to me to fall precisely within this principle." Accordingly, when Anna came once more to threaten him, he cut her throat with a razor; and here is the murderer's comment on this horrible transaction:—"The end was good; the only means was by her death. Therefore I cannot believe that it was a crime." The archdeacon remarks, that the work of the Popish father at whose feet this priest learned his instructions, was published in 1839, and was a "favourite text-book in many places of ecclesiastical education throughout the south of Germany." The archdeacon then goes over the other commandments of the decalogue, and establishes his position from various undeniable quotations, that the whole law is set aside, remarking, in reference to the seventh commandment, "that there is scarcely any abomination which these fomentors of evil do not justify or extenuate."

The archdeacon concludes his able charge by drawing three practical reflections. *First*, That the morals of the Church of Rome are not the morals of the Bible, and that that Church is a corrupt communion, and its pretensions utterly unscriptural and untenable. *Second*, The dangers of auricular confession, out of which these frightful evils have sprung. *Third*, That false views of religion will seriously pervert moral sentiments; and hence the duty of every Christian minister to warn his people against the delusions of the Church of Rome.

This charge is so very important, that we trust it will be widely read and seriously pondered. The nation incurs grave responsibilities by giving, not only every encouragement for the spread of such a system, but by paying and supporting men as priests and students, to become disseminators and teachers of such views. We earnestly trust that a copy of this charge will be sent to every member of both Houses of Parliament.

The venerable archdeacon deserves the grateful thanks of every Protestant in the kingdom for the noble and faithful manner in which he has expounded this subject.

PROTESTANT EFFORTS IN PLYMOUTH.

WE are glad to observe that the Rev. William Elliott, of the Evangelical Protestant Church, Compton Street, Plymouth, has delivered an excellent lecture in Plymouth on the question, "Is the Reformed Church of England and Ireland Protestant?" He established the affirmative position by referring to the standards of the Church, the oath taken by the Queen on ascending the throne, the Treaty of Union between Great Britain and Ireland, and other documents. He called upon those who were holding Puseyite or Romanising doctrines to leave the Church of England. An excellent letter was read from G. W. Soltan, Esq. of Little Efford, expressing regret that he was unable to take the chair, and quoting the following passage from one of Dr Arnold's letters :—"Undoubtedly I think worse of Roman Catholicism in itself than I did years ago. But my feelings towards a Roman Catholic are quite different from my feelings towards a Newmanite or Tractarian, because I think the one is the Frenchman in his own uniform, and within his own citadel; the other is the Frenchman disguised in a red coat, and holding a post within our citadel for the purpose of betraying it. I should honour the first and hang the second." The hall was crowded to excess by an audience of great respectability, and the address listened to with great attention, and frequently applauded.

BISHOP OF SALISBURY'S VISITATION.

THE Lord Bishop of Salisbury has recently held his triennial visitation at Bridport, when there was a large attendance of clergy and churchwardens. The charge is of a voluminous and elaborate character, and is principally devoted to a vindication of the following doctrines :—1. That certain men have had entrusted them by God, as fellow-workers with Him, supernatural powers and prerogatives; 2. That God has been pleased to give to them His ministers the power of so altering the elements of bread and wine as to make them the channels of conveying to the soul for its subsistence the refreshing body and blood of Christ; 3. That as Christ the ascended Lord is ever pleading, so the clergy, His ministers, plead on earth that which He pleads in Heaven; and, 4. That God, who alone can forgive sins, hath delegated to them His representatives the power and authority of declaring to those fitting to receive it the pardon of their sins. He proceeded to say that there was a time to speak and a time to keep silence; and he believed a time for being outspoken had arrived in his diocese, and he had without any mental reservation, God knew, acted on this conviction. At this point, the Rev. William C. Templar, the rector of Burton Bradstock, stepped from his seat into the aisle, in front of his lordship, and exclaimed with much fervour, "I believe there is a time to speak and a time to be silent; let those that are on the Lord's side follow me," and he turned and walked out of the church, followed by one churchwarden. This scene created a profound impression, and his lordship was for a moment apparently much disconcerted. Intense silence prevailed

for a minute or two, and then his lordship said, "I would only remind you that this is a court, and the clergy are bound to attend it, though their consciences are not bound to receive all they hear. Of course a person may be punished for any contempt of court." He then proceeded with the reading of his charge, but before he concluded, though he omitted what he said would occupy several hours' reading, every churchwarden had left the church, and the clergy manifested signs of weariness. In the afternoon the churchwardens held a meeting, and unanimously adopted the following address to the bishop, which was signed by thirty-four of them :—

"My Lord,—As churchwardens of the several parishes within your diocese, we have this day attended your triennial visitation, and heard the charge delivered by you to your clergy. Feeling that we have also responsible duties to perform, in endeavouring to preserve our reformed Church from innovations and practices inimical to its pure faith, we avail ourselves of the occasion to express our deep regret at some of the opinions and doctrines therein enunciated. We believe them to be at variance with those principles for which our forefathers so nobly and successfully struggled more than three hundred years ago, when they protested against the errors of the Church of Rome. Entertaining the highest possible respect for your lordship's personal character and office, we nevertheless feel it incumbent on us to assert our belief that unless a check is at once and promptly made both by clergy and laity to those innovations and practices which are alien to the feelings of all sound churchmen, a considerable portion of those who are now sincerely devoted to the establishment will be induced to withdraw to dissenting places of worship, or be insidiously attracted towards the Church of Rome, and thereby destroy the harmony and weaken the confidence which has so long and happily existed among them."

BATH PROTESTANT ALLIANCE.

THIS Alliance held an important meeting in the Guildhall, Bath, on Monday, 20th May. The following, amongst others, were present :— The Rev. Prebendary Kemble, rector of Bath, in the chair ; the Revs. Dr Watters, G. E. Tait, H. T. Cavell, Hobart M. Seymour, R. Gascoyne, F. Pocock, W. Hawks, A. Medland, W. E. James, W. Woodhouse, W. Preston, W. H. Braund, J. J. Rew, G. Averill, J. H. Way, O. Winslow, D.D., W. H. Dyer; General Aylmer, Colonel Wynch, Colonel Watson, Lieutenant-Colonel Willoughby, Major Nicol, Captain Coombs ; Messrs G. Wood, R. O. Heywood, W. Hunt, G. Headeach, J. W. Little, H. Dallaway, J. Raymond King, W. Fookes, W. Freeman, R. Hampden, &c.

The meeting was opened with prayer by the Rev. Mr Tait. The chairman very ably described the present state of matters in regard to Romanism both within and without the Church of England. Very able addresses were delivered by Dr Winslow, General Aylmer, and the Rev. Hobart Seymour. The meeting was closed with the benediction. We earnestly trust similar meetings will be held throughout the whole country. We cordially endorse the sentiments of General Aylmer—"There is much need of more 'organisation, definite local plans, and co-operation of local efforts with societies in London,' to stem the tide of Ritualism and Romanism."

THE GATHERING OF BISHOPS AT ROME.

AN immense gathering of Popish bishops from all parts of the world is being held at Rome. The pretence is religious, but the object of course is political, and by and by we shall probably hear the result.

THE INHIBITION OF THE REV. W. ACKWORTH.

WE are glad to see that a large and influential meeting has recently been held at Plymouth, Francis Hicks, Esq., in the chair, for the purpose of hearing a statement from the Rev. W. Ackworth, with reference to the prohibition of the Bishop of Exeter, forbidding him to officiate in Christ's Church, Plymouth, for a short time in the absence of Mr Bennett. The meeting was enthusiastic and most decided. The following resolutions were most cordially passed :—"That this meeting, having heard the statement now made by the Rev. Wm. Ackworth, is convinced that his inhibition by the Bishops of Oxford and Exeter from officiating in their dioceses, is solely attributable to his bold and uncompromising advocacy of the Protestant principles in the Church of England, in which he has ministered with honour and fidelity for thirty-five years." It was also moved and carried, amidst loud and prolonged cheering, "That this meeting earnestly trusts that Mr Ackworth will not relax in his labours in the Protestant cause until such of the bishops and clergy as adhere to and teach the Roman Catholic religion, with its errors and abominations, have ceased to derive their revenues and maintenance from the national property." The first resolution was moved by P. F. Belamy, Esq., and seconded by Captain Mosshead, R.N. The second was moved by Mr J. N. Bennett, and seconded by Capt. Hutchinson.

RAILWAYS AND THE SABBATH QUESTION.

Mr G. F. Chambers writes to the *Record*:—

"In view of the general depreciation in railway property now existing, it seems to me that the table below offers some materials for reflection :—

Railways more or less noted for Sunday Observance.		Railways more or less noted for Sunday Desecration.	
Name.	Price of Ordinary Stock.	Name.	Price of Ordinary Stock.
London and North-Western,	112	Brighton,	55
Glasgow and South-Western,	104	Great Eastern,	28
Great Northern,	111	Great Western,	40
Midland,	110	South-Eastern,	62
Caledonian,	107	Chatham and Dover,	16
Lancashire and Yorkshire,	122	London and South-Western,	72
		North British,	33

"One general proposition, I affirm, is that railways running no Sunday trains at all, or but a limited number, pay well, are in good odour with financial people, are noted for giving good accommodation to the public, and have an efficient staff of sober, civil, and contented men.

"The converse of all this, I affirm, of the Sunday-desecrating railways, with some trifling exceptions. Of the Sabbath-breaking railways the South-Eastern is the only one that stands out with any prominent good character, and as this line gives up this year its Sunday excursions as an experiment, we may confidently reckon on its prosperity.

"It is most striking that the line which for the longest number of years has stood forth as the most reckless and offensive aggressor, is the one which is now, with one exception, most deeply degraded. I hope the Brighton shareholders will lay to heart the warning judgment which is now on them."

ROMANISM AT KIRKCALDY.

A MUSTER of Romanists and Popish priests was held in the Public Buildings, Kirkcaldy, on Monday, 20th May, under the presidency of Bishop Strain of Edinburgh. The meeting seems to have been chiefly held for amusement and the singing of comic songs; but various speeches were made. Amongst other things the bishop said,—

Although it was not intended they should propose any toasts on this occasion, as the meeting was one of a more social nature—more for amusement than for listening to addresses—still it was impossible for him not to mention a name which must be dear to all Catholics, viz., the name of our Holy Father the Pope. (Immense and prolonged applause.) He (continued the bishop) is our king—is the common father of us all; and I doubt not if he knew you were met here together as a body of Catholics that, few as you are as compared with the great number whom he rules, it would give pleasure to his heart to think that you had so shown your devotion to him, and your veneration for him as the great head of the church, in such a manner as you have already shown by the way in which you received his name when I mentioned it. (Applause.)

Priest Brand of Dunfermline stated that Kirkcaldy meant

"Kirkculdee, or the Kirk of the Culdees." (Applause.) He had got some interest, therefore, in this word "Kirkcaldy," for the reason that he came from the city of Dunfermline, the seat of the abbey, or the church of the abbot, whose representative —unworthy it might be—he (Mr Brand) was. The abbot again was the proprietor of the Kirk of the Culdees here, and his residence was the Kirk of Abbotshall; and it would have been a very great day for Kirkcaldy had he (Mr Brand) or Mr Smith been enabled on this occasion to entertain his lordship the bishop in the Kirk of Abbotshall instead of in this building. (Hear, hear, and applause.) Mr Brand then proposed, as a sentiment, their wish that they might yet see the time when Kirkcaldy and Dunfermline would be under a mitred abbot; and that the time might speedily come when this country might be again united in one faith—the faith of the Culdees—when that curious place Kirkcaldy came into existence. (Loud applause.)

It is scarcely necessary to remark that the modern papists have no connexion with the Culdees, but such a speech indicates pretty clearly their aspirations if not expectations. The people of Fife had better bestir themselves.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

The following books have been presented to this Library, by the Rev. D. C. A. Agnew, Wigton, viz.:—

1. A Narrative of the Reformation at Birr, King's County, Ireland. By Rev. Michael Crotty. London: Hatchard and Son, 1847.
2. A Second Defence of the Exposition of the Doctrine of the Church of England. By Wake. London, 1688.
3. A Discourse Concerning the Celebration of Divine Service in an Unknown Tongue. By Williams. London, 1685.
4. A Discourse Concerning the Adoration of the Host. By Payne. London, 1685.
5. A Representation of the Threatening Dangers Impending our Protestants in Great Britain Before the Coming of His Highness the Prince of Orange. Printed in 1689.
6. The Council of Trent Examined and Disproved by Catholick Tradition. By Dr Stillingfleet. Second Edition. London, 1688.
7. A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland. Edinburgh, 1826.

Letters to the Editor.

PROTESTANT INDIFFERENCE AND TREACHERY.

(To the Editor of the Bulwark.)

DEAR SIR,—I write you the following lines for insertion in your coming issue, if you can afford them space, and have not already noticed too often the subject of which they speak. I refer to the encouragement given to Popery by Protestants who are either sadly mistaken as to its nature, or who are under its fatal influence themselves. I wish, in the first place, to call the attention of your readers, and particularly your English readers, to the false and treacherous part played by many of their pastors with the Papacy,—who, while expressing an abhorrence of its dogmas, are doing what they can to help its progress and forward its aims. In promoting the cause of truth among any people, or in seeking their support, it is very necessary that the countenance and assistance of their pastor should be secured. Congregations naturally look to their pastors as guides in matters of such a nature, and properly so. But when pastors take a false position, or betray the truth, can we wonder that the people do so also? You will better understand what I mean by the following incidents which happened a few weeks ago, to friends of my own. One of them informed me that he had occasion to call on a pastor to ask his assistance in any way for a Protestant Society with which he was connected. One would naturally have supposed that he would have sympathised with the work, and given encouragement to the holy labour of love. But what was his reception? A cold rebuff, and an expression that such societies were a hindrance and nuisance, that Roman Catholics were doing their proper work, and that in this he wished them speed! Earnest Protestants can hardly believe their eyes when they read such statements, or trust their ears when they hear them as coming from a professed Protestant pastor,—and what is more,—a Presbyterian. Another friend called on a minister in London for a similar purpose as the above, and the reception he met with was calculated only to hinder his labour for the Lord, and grieve his heart. This pastor wondered that such a promising young man could be engaged in such work!

We need not, then, be surprised that Popery makes rapid progress amongst us. Efforts to circulate information concerning it are discouraged and repressed by the ministry, and the hands of earnest Protestant laymen hang down, and their knees are feeble under such influence. When the shepherds of Israel poison the waters to which they lead their flocks with the opiates which dull and deaden their energy, who can wonder, when the wolves come, that the sheep are an easy prey?

In the second place, I would call the attention of your readers to a fact every day becoming more startling, and to which you have more than once referred in your valuable journal, viz., that those in authority are certainly leading the way to the relinquishment of Protestantism and the adoption of Popery. They hug to their bosoms the snake which shall destroy them and give life and heat to the viper which shall pierce them through with many sorrows, and make their children its prey. The highest dignitaries in our state are doing what they can to favour Popery. Why should we shut our eyes to the fact? Already it is notorious that our Houses of Parliament have lost their Protestantism,—that the name of Protestant is scouted as something mean, and as a badge of bigotry, especially in the Lower House. It is no wonder, then, that we see Her Majesty and her advisers giving their support to the Beast. A specimen of this you have already given in your May issue. Here is another, still more striking, in the baptism of the infant son of the Princess Christian. The following appeared in the *Cheltenham Chronicle* as from Ireland:—"You will see that the Queen has caused the gratitude of a large number of people here by a gracious and very graceful act on her part, viz., the employment of the young Carmelite convent girls at Yowhal to make the lace christening robes for the infant son of Princess Christian. . . . . By Her Majesty's expression of approval of the beautiful work, accompanied by a handsome donation for the children, she has gained the lasting gratitude and prayers of these little ones." If Her Majesty is pleased thus to encourage monasticism in her realms, why should not her people all become lazy monks and nuns, and absorb the healthy revenues of her state by their prayers and masses for purgatorial release and other such questionable benefits? Italy

wisely throws off this iniquitous system, and frees her nuns: why should England's Queen nurse the fair and promising but evil eggs from which springs such a brood?

I fear I have already trespassed too much on your space. These lines have sent you evil tidings: when I write you again I may be able to send you better news.

M. C. S.

WHAT ALL MAY DO.

New Kent Road, London.

Sir,—It has been laid upon my mind for several days past that what we want in addition to present operations—to countermine our Antichristian enemies—is to read the Scriptures openly in the streets to the people in every suitable place and at every opportunity. Acting upon this thought I commenced operations in my own locality, just supported by one friend, and the attendance of the people was sufficiently encouraging for me to continue. I told my auditory that I came out partly at the suggestion of the Bishop of Salisbury, who says "that there is a time to speak out," and so I have taken his advice, and, God helping me, I will continue to speak out. I made a free running comment on the chapter I read, of which many expressed their approbation by their looks. Now there are thousands of young men fit for free Scripture readers. Insert this, and stir up their hearts to this good and glorious work of giving freely to the people that blessed word which our adversaries are trying with all their might to take from them. I am only a poor mouse, but Jesus has given me teeth enough to sever a mesh or two of the Popish net, with which our beloved country is now ensnared.—Yours truly,

J. Osborn.

"THE CHRISTIAN WORLD" AND IRISH CHURCH MISSIONS.

Sir,—The week before last I returned from Ireland, where I had been spending a month with some kind friends. During my stay there I was pleased to see the Lord's work prospering among Roman Catholics, chiefly through the agency of the Irish Church missions—a noble society. My heart was warmed, and when I came home I sent an account of what I had seen to *The Christian World*. Would you believe it, although that paper professes to give *news from all the Churches*, yet it refused to print my article? And why? Because, as I was told by a dissenter, the editor is a Congregationalist, and is therefore opposed to the Irish Church! Is that fair, to write leaders against a Church and then to refuse to insert *plain broad facts*, that are known to be true, because it would be too favourable to the Irish Scriptural Protestants? I say such conduct is not fair to these Protestants who are fighting our battles in the very front of all the ignorance and prejudices of a Roman Catholic peasantry. Hoping the Reformation Society may ever be guarded by the Holy Spirit,—I remain, &c.,

A Clergyman.

Notices of Books.

THE SPARROW ALONE ON THE HOUSETOP.*

This is a well-written and refreshing treatise. The object of the authoress is to cheer and encourage pious parents and friends, and especially mothers, to be earnest in prayer for their children in these days of trial and temptation. She is a mother herself, and therefore speaks from the heart and from experience. She draws her arguments from the following considerations:—(1.) "The good-will of the Lord towards men."

* The Sparrow Alone on the Housetop; or, Waiting and Watching. London: Nisbet & Co., 21 Berners Street, London.

(2.) "His promises." (3.) "His permission to be importunate in prayer." (4.) "The duty of waiting. His delays are not refusals." "Faith laughs at impossibilities, and says, 'It shall be done.'" And (5.) "He will honour His own word." The authoress enforces her arguments by scripture and Scriptural illustrations. We very cordially recommend the tractate for general distribution.

THE PAPAL DRAMA.*

THERE are two principal lines of argument in opposition to Popery, namely, the argument from the Bible, and the argument from history. Each is strong and conclusive in itself, and each confirms and strengthens the other. To a man who has any real knowledge of the Word of God, coupled with a true regard for its life-giving doctrines, Popery can only be regarded with abhorrence, as a system which at once seeks to destroy the glory of Christ, and to undermine the foundation of a sinner's hope. It is in fact the great "mystery of iniquity," as contradistinguished from Christianity, the great "mystery of godliness." To any man, on the other hand, who has read the history of the past eighteen centuries with the least intelligence, by far the most remarkable phenomenon is the Papal system. Rising from comparatively obscure beginings, it has occupied an immense space on the page of modern history. It has, indeed, been the great moving power in the dramatic and bloody scenes by which the history of Europe has been diversified, and it is even yet the hinge upon which much of the diplomacy of Europe turns. Whilst the page of history amply verifies the wonderful predictions of the Word of God, it at the same time demonstrates beyond all contradiction the baleful and pestiferous influence of Romanism upon the liberty and happiness of nations.

Rome, by a strong natural instinct, is well aware of the adverse influences to which we have adverted, and therefore she seeks with all her might to conceal from the world these two sources of knowledge. That "ignorance is the mother of devotion" is one of her favourite maxims. Like the Pharisees, she "hides the key of knowledge," not entering in herself, and not suffering her deluded votaries to enter. The Bible is the object of her special aversion, as if she said with him of old, "Hast thou found me, O mine enemy?" And next to the Bible, all authentic history is the object of her special reprobation.

Keeping these things in view, Protestant champions should know their true weapons of attack and defence. We need not at present refer to the Bible, which in the hands of Luther was made by God the one great instrument of bringing about the Reformation. But we have been reminded of the other great instrument of Protestant attack and defence by the noble treatise of Mr Gill now before us. We question if a more important service has been rendered to the Protestant cause since the commencement of the present struggle than the publication of this admirable book. Mr Gill seems not only to have mastered the whole history of modern Europe, but he groups his facts with singular power and vividness, and sets them forth

* An Historical Essay, by T. H. Gill, author of "The Anniversaries." London: Longmans, Green & Co. 1866.

in a style at once terse and pictorial. The atrocities of the Papal system in the Middle Ages are unsparingly exposed, and no part of the book is more admirable than the concluding chapter, in which he sketches with singular power the approaching termination of the great Papal Drama, when Babylon the Great must fall, and fall for ever. We cordially thank Mr Gill for his noble and erudite performance, and we earnestly trust it may receive a circulation corresponding to its great merits.

RITUALISM HISTORICALLY CONSIDERED. *

Mr Higgins traces shortly, but very clearly, the errors which have sprung up during the past ages of the Christian Church, in reference chiefly to the Lord's Supper. He shows that the views propounded by the Ritualists of the present day are not new, but are identical with Romanism. He proves from the early fathers that such views were combated in their days; but that, having gained ground, they landed the Church in gross superstition and idolatry. This treatise will be found clear, learned, most useful,—and we hope it will have a wide circulation. The author sums up the arguments as follows:—"We are impressed with the conviction that the Ritualistic movement, so ambitiously paraded as Catholic, does not deserve the name." "It is opposed to Scripture antiquity and right reason."

IMPORTANT REVELATIONS ON HIGH CHURCH RITUALISM, SISTERS OF MERCY, &c.†

This is a small pamphlet, containing extracts from letters which had been addressed to a landlord in Ireland, by a very accomplished lady, who had become an inmate in a Puseyite Sisterhood, and afterwards left. The lady reveals the plans and tactics of the Puseyites, in regard to these sisterhoods. We are glad to hear that a most eligible situation has been offered to her in which her influence may be of much value. The revelations she makes ought to be known through the length and breadth of the land, and we hope Protestants will purchase the pamphlet in large numbers for gratuitous circulation.

ENGLAND AND CHRISTENDOM.‡

The work before us is well fitted to illustrate the unchangeable spirit of Popery, and her present stealthy and bold designs in reference to England. It consists of four separate letters or treatises. The two first are intended to throw discredit on the Church of England, and to make the very most adverse use of the recent decisions on doctrine in the civil courts. The two last are designed to explain the leading principles of Romanism, with a view to the overthrow of the Reformation and the possible reunion of England to the see of Rome. Nothing is more remarkable in

* Ritualism Historically Considered, chiefly in relation to the Lord's Supper. By the Rev. Thomas Higgins, M.A., late of Brazenose College, Oxford. London: Rivington, Waterloo Place.

† Important Revelations on High Church Ritualism, Sisters of Mercy, Governesses, Public Schools in England. By a Landlord. Dublin: George Herbert, 117 Grafton Street. Copies may be had at 1s. 4d. per doz.; or 5s. for 50.

‡ By Rev. Edward Henry Manning, D.D. London: Longmans, Green & Co.

the book than its uncompromising spirit. The author, while boldly claiming to be the "Archbishop of Westminster," denies, of course, "the Church of England to be the Catholic Church or any part of it, or in any divine and true sense a Church at all." The same view, doubtless, is held to be still more self-evident in reference to all classes of Dissenters. The only thing that remains, therefore, is the unconditional surrender of them all to the Popish Church—a complete abandonment of the Reformation in sackcloth and ashes, as an unwarrantable rebellion against the Vicar of Jesus Christ. Dr Manning is very bold and plain. Clearly seeing the difficulties that stand in his way in aiming to upset the English Reformation, he is thoroughly confident of success. He measures, upon the whole, with great accuracy the elements of hope contained in the problem, although he does not see the other side so clearly. He seems determined to work with increasing earnestness in the expectation that his wishes will be speedily crowned with success. We wish that all our Protestants would read this volume, and that only one tithe of this zeal and determination were evinced by those who represent the cause of truth and freedom in the support of that faith for which so many martyrs have bled. If other men are asleep and listless, such a volume as this clearly proves that Rome is all alive, earnest, and hopeful.

PROTESTANTISM AND ROMANISM. *

THIS is an able work, in two volumes, embracing the whole field of the Romish controversy, and giving in detail, and with much learning, conclusive answers to the ordinary arguments of Romanists. Whilst the Word of God is properly employed as the main authority in opposition to Romish teaching, the learned author proves himself to be quite at home in the whole range of facts and documents by which the fallacies of Romish controversialists are exposed and refuted. We very cordially commend the book to those who have leisure and inclination to study this masterly treatise on the greatest controversy of the age.

THE WHIP.†

SATIRE is one of the weapons by which idolatry has been most effectually assailed since the days of Elijah, who said to the priests of Baal, "Cry aloud, for he is a god, peradventure he sleepeth, and needeth to be wakened." The satire before us is evidently written by one who knows Popery thoroughly, and is keenly alive to the Rome-ward tendencies of Britain as well as the Rome-ward influences of the British press. He writes with very considerable power and spirit, and we hope that his publication will have a wide circulation.

THE SHORTER CATECHISM.‡

THIS is the third edition of a very good exposition of the Shorter Catechism, written by an elder of the Free Church in the course of his conscientious and painstaking preparation for teaching a Sabbath class. Parents and others engaged in instructing children will find in it most valuable assistance, as each answer is fully illustrated and proved by well-selected passages from the word of God. The author says of the Catechism, "It is one of the best antidotes against the crude, ill-digested, and sensational views so prevalent in our day, which are tending so seriously to sap, in the young Christian's mind, a knowledge of the very foundations of divine truth, and of the relation in which we, as creatures by the law of our being, stand to our Creator." We earnestly urge upon parents and teachers the unspeakable importance of laying a solid foundation of systematic truth in the minds of the young, and we cordially recommend Mr Donaldson's book as an able guide of their own preparatory studies.

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* Edited by the Rev. J. E. Cox, M.A., F.S.A., Oxford. London: Longman & Co.

† A Satire by Thrash 'em. London: J. Paul, 1 Chapter House Court.

‡ Illustrated and practically applied. By George Donaldson. With Introductory Notice by Professor Rainy. Edinburgh: A. Elliot and J. M'Laren.

THE CATHOLIC CHURCH *VERSUS* THE ROMAN CATHOLIC CHURCH.

FIRST PRIZE ESSAY BY THE REV. WILLIAM ARTHUR DARBY, M.A., F.R.A.S., RECTOR OF ST LUKE'S, MANCHESTER.

THE ARGUMENT IN THE CASE.

THE Church of Rome, since the time of the Reformation, has assumed the title of "The Catholic Church," to the exclusion of all other Churches, and it has become a leading feature in the policy of the hierarchy of Rome to establish the use of the title "Catholic," as applied to their Church in every country of the world; but more especially in England, Rome has ever been aware of the value of a name; and her assumption of the venerable name of Catholic has done her good service, by enabling her to throw a veil of hoary antiquity over her modern corruptions of the ancient Catholic faith.

An examination of the origin and history of the word "Catholic," as applied to the Church, or the faith, will not fail to show how utterly fallacious is the claim of the Roman Church to be *the* Catholic Church. It is hoped the investigation may also lead many of our countrymen to consider seriously whether, by conceding the title "Catholic" to the Church of Rome, and by calling the members of that communion "Catholics," they do not thereby promote the interests of Rome in this country, and consequently impede the progress of scriptural Christianity. Such a course practically sanctions the subtile policy of Rome, inasmuch as it assists her to elevate her novelties in doctrine, sacraments, and worship, to the rank of the ancient Catholic faith of the primitive Church.

The word "Catholic" does not occur in the text of holy Scripture. It is found, however, in the titles of some of the apostolical epistles of the New Testament—James, Peter, Jude, and John; but those titles are not of apostolical authority, and are not considered older than the third century. The term "Catholic" was probably at first applied to those epistles because, unlike the other epistles, they were addressed not to one person, city, or Church, but to Christians in general throughout the world.

The name Catholic did not become a designation of the early Christian Church, or of its members. Christians were called saints or the holy people, believers or the faithful, the chosen or elect, the disciples, the brethren, the people of God, and such like names, derived from Hebrew nomenclature; but never were the Christians called "Catholics" in apostolic times, and certainly not before the second or third century. The Hebrews appear to have designated the Christians, by way of contempt, "Galileans," (Acts ii. 7,) and "the sect of the Nazarenes," (Acts xxiv. 5.) There is much probability, strengthened by the form of the word "Christian," that the Romans first applied the name in contempt, to designate the followers of the Lord Jesus. "The disciples were called Christians first at Antioch," (Acts xi. 26,) A.D. 41. "Agrippa said, Almost thou persuadest me to be a Christian," (Acts xxvi. 28.) "If any man suffer as a Christian, let him not be ashamed," (1 Peter iv. 16.) "If ye be reproached for the name of Christ, happy are ye," (1 Peter iv. 14.) From this language of Peter, there appears an allusion to the general use of the name of Christian as a common name for the members of the Church throughout the world.

The early Christian writers relate many instances of martyrs, who, when put to the torture, persisted in returning to the questions of their persecutors this single answer, "I am a Christian," (Euseb. Eccl. Hist. v. 1,) and no instance is found during the age of the persecutions where a martyr replied, "I am a Catholic." The primitive Christians abhorred the idea of being called by any name that indicated a particular sect or party in the Church, and they took every opportunity of declaring their attachment to the common religion of Christianity, and to the *one Church* of Christ throughout the world. "We take not our denomination from man," says Chrysostom, (Hom. 33 in Act.) "I honour Peter," says Gregory Nazienzen; "but I am not called a Petrian. I honour Paul; but I am not a Paulian. I am named after no man, for I belong to God," (Orat. 31.) Epiphanius observes also, "No sect or Church is called by the name of an apostle. We hear nothing of Petrians, or Paulians, Bartholemeians, or Thaddeans; for all the apostles, from the beginning, had one doctrine, preaching not themselves, but Jesus Christ the Lord. Hence they gave to all the churches but one name—the name of Christ, from the time that they were first called Christians at Antioch," (Hæres, 42.)

Although the name "Catholic" does not appear in the New Testament as a designation of the Christian Church, yet the character of catholicity, in the sense of universality, is attributed to the Christian Church and faith by our Lord and His apostles, in opposition to the Hebrew Church, which was localised in Judea, and not designed for extension among all the nations of the world, (Matt. xxviii. 19; Luke xxiv. 47; Acts x. 34, 35; Rom. x. 18; 1 Cor. xii. 13; Col. i. 23, &c.)

The institution of the synagogue, and its general diffusion throughout the Roman empire, prepared the way, in the providence of God, for the expansion of the local Hebrew Church into the Christian Church of the whole world. When Peter converted three thousand souls at the day of Pentecost, they were not formed into a new congregation, society, or Church, but were incorporated into the existing synagogue congregations of Jerusalem, which constituted "the mother Church." When churches were founded at Samaria, Antioch, Ephesus, and other places, they were considered as branches of the original trunk at Jerusalem—the Church of God. The Hebrew and the Christian Church is ONE. The former had Judea as its field of labour: the latter the whole world. St Paul says, "By one Spirit we are baptized into one body," (1 Cor. xii. 13.) "There is one body and one Spirit," (Eph. iv. 4.) A local Church, such as the Church of Jerusalem, Antioch, Rome, or England, may be a branch of the Church universal, *if identical in faith and worship*, but can never become *the* universal, or Catholic Church, to the exclusion of other Churches.

There is a sense in which the *faith* of the Christian religion (its doctrines, sacraments, and worship) has been anciently called the Catholic faith, because the great truths and salvation of the gospel were designed for mankind at large, and not for any one nation or people, such as the Jews. The Christian Church is represented under the symbol of "an angel having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. xiv. 6.) By the charge of our Lord to His apostles, repentance and remission of sins were to be preached in His name among all nations, beginning at Jerusalem, (Luke xxiv. 47.) The Abrahamic covenant, continued under Moses, and established by Christ, contemplated one Catholic Church, embracing all

time, and all men, without distinction, and the whole world, "that the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed," (Gal. iii. 14, 28, 29.)

"The Church," says Cyril, "is called 'Catholic,' because it is throughout the world, from one end of the earth to the other, and because it teaches universally and completely all the truths which ought to come to men's knowledge concerning things, both visible and invisible, heavenly and earthly, and because it subjugates, in order to godliness, every class of men, governors and governed, learned and unlearned," (Catechetical Lectures.)

"Heretics," observes Bingham, "commonly confined their religion either to a particular region, or to some select party of men, and therefore had no pretence to style themselves 'Catholics,' but the Church of Christ had a just title to this name being called Catholic, as Optatus says, (lib. ii. p. 46.) 'Because it is universally diffused over all the world,' and in this sense," continues Bingham, "the name Catholic is almost as ancient as the Church itself, for we meet with it in the passion [sufferings] of Polycarp, in Clemens Alexandrinus, (Strom. lib. vii.,) and in Ignatius, (Ep. ad. Smyr. n. 8,) and so great a regard had the primitive Christians for this name, that they would own none to be Christians who did not profess themselves to be of the Catholic Church, as we see in the Acts of Pionius the martyr, who, being asked by Polemo the judge of what Church he was? answered, 'I am of the Catholic Church, for Christ our Lord has no other Church,'" (Antiq. Book i. sec. 7.)

Augustine, Bishop of Hippo, A.D. 430, thus defines the word Catholic, which in his day had become the name of the Christian Church throughout the world—"Catholic is from a Greek word, *κατα*, after, or according to, and *ολον*, a sum, or whole, so that the Catholic Church, or Catholic faith, signifies the *first* faith, the *sound* faith, the *whole* faith—we judge the Catholic faith of that faith which hath been, now is, and shall be, so that if you can prove that your Church and faith hath been from the beginning, is now, and shall be, then you shall be accounted Catholic, not otherwise," (Aug. Oper. Paris, Epis. con. Donat Tom ix. con. 338.)

Vincent of Lerins defines the faith of the Christian Church in a somewhat similar manner, "Within the Catholic Church we hold that which hath been believed everywhere, always, and by all men,—that is truly and properly Catholic," (*quod ubique, quod semper, quod ab omnibus, creditum est,*) Judging by these famous rules of Augustine and Vincent of Lerins, the modern Church of Rome has very slender claims to the title of Catholic.

In the fourth century the Arian heretics, from their preponderating numbers in the Roman Church, began to assume the title of Catholic. The Emperor Theodosius made a decree that—"that Church alone should be styled Catholic which held the ancient Catholic faith"—that is, which equally worshipped and glorified the three Persons in the Trinity, "We order that all who follow this rule shall adopt the name of Catholic Christians," (Cod. Just. lib. i.) And to this agrees the language of the Athanasian Creed, "This is the Catholic faith that we worship one God in Trinity and Trinity in Unity." It were easy to show that the modern Church of Rome, by her worship of the Virgin, has violated this ancient

rule of the Church, and has consequently forfeited her claim to the title of Catholic; a Church that has apostatised from the Catholic faith cannot justly claim to be called *a* Catholic Church, much less *the* Catholic Church.

The word Catholic is found in the three ancient Creeds, or 'Confessions of Faith,' and applied to the Church. The Apostles' Creed, commonly so called, is not of apostolical authority, although the catechism of the Council of Trent affirms the contrary, (see Preface.) If the apostles composed it, there is no doubt that it would have been placed in the canon of the New Testament. It is not noticed by any of the apostolical, or early fathers, but it is undoubtedly very ancient. In the fourth century it was recited in public worship in the Roman Church, and from this circumstance was then generally known as "the Roman Creed." It did not then, nor until after the sixth century, contain the word "Catholic," copies of it extant in 603 had not the article "*the Holy Catholic Church.*" (See Dr Pearson on the Creed; Dr Milner's End of Controversy, Derby ed., p. 267, 1842.) It follows that the Roman Church, for at least the first 600 years of her history, did not assume the title, "*the* Catholic Church."

The Nicene Creed, composed at the first general Council of Nice, (in the East,) A.D. 325, contains the word Catholic, "I believe in one Catholic and Apostolic Church." This creed was composed from the ancient summaries of Christian faith extant in the writings of the first fathers of the Church, as Irenæus, Tertullian, Cyprian, &c., those summaries do not embrace the term "Catholic" as a note of the Christian Church. The Nicene Council added the article in question to rescue the term Catholic from the Arian heretics, and to express the orthodox faith of the Church in the divinity of Christ, therein declared to be "of one substance with the Father." The Nicene Creed was recited in the public congregations of the Eastern Church from A.D. 471. It was introduced into the Churches of Spain and France A.D. 589. In A.D. 800, Pope Leo III. wanted to abolish its use in the Gallic Church. It began to be recited in the Roman Church A.D. 1014 under Benedict VIII., but was not formally received in that Church until the Council of Trent, A.D. 1546, when the last general council contented itself with an expression of faith in the same "one Catholic and Apostolic Church" of the Nicene Council of the fourth century, so that, according to the voice of the general councils of both the Eastern and the Western Church, there is no authority for calling the Roman Church, or any other Church than the one universal Church of Christ, "*the* Catholic Church."

The Athanasian Creed, by whomsoever composed, was certainly known to several of the fathers in the early part of the fifth century. Vincent of Lerins, A.D. 434, borrowed largely from it, in his work against the Arian Heretics, (Commonitorium, cap. xiii.) In A.D. 570 it became so famous as a summary of the orthodox faith in the Trinity that it was recited in churches and expounded in discourses like the Lord's Prayer and the Apostles' Creed. It was received into the Gallic Church, A.D. 772, incorporated in Charles the Great's Psalter and sung or chanted as a hymn of praise, as the Nicene Creed in the Eastern Church. It was introduced into the Anglo-Saxon Church A.D. 800, and is found in the Latin Psalter of Athelstane A.D. 930. It was sung in the English Church in alternate verses, antiphonally, down to the time of the Reformation, the earliest copies of the Roman Psalter which contain this creed are those beginning with the tenth century.

The Athanasian Creed does not mention the Church—any Church, general or particular. It speaks throughout of "the Catholic faith"—"the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." The Reformed Churches adhere to this ancient Catholic faith; they "worship one God in Trinity and Trinity in Unity." The Church of Rome "worships and serves the creature more than the Creator who is blessed for ever," (Rom. i. 25,) therefore the members of her communion are not Catholics in the judgment of the creed of Athanasius.

Those ancient creeds of the Church Catholic are eloquent witnesses of "the faith which was once delivered unto the saints," (Jude 3.) They testify that neither the Roman Church, nor any other local or particular Church, was considered *the* Catholic Church in primitive times, and the public use of those creeds in the services of the Church of Rome, for one thousand years and more, is a conclusive argument against her modern claim to the title "Catholic" as put forth at the period of the Reformation, in the creed of Pope Pius IV., and in the Roman, or Trent Catechism.

The creed of Pope Pius IV. contains the word Catholic, and applies it *for the first time* to the Roman Church. "I acknowledge the holy Catholic, Apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St Peter, prince of the apostles, and vicar of Jesus Christ."

This creed was promulgated by Papal authority only, and bears date the 9th December 1564, the reception of it is enforced by the solemn sanction of an oath on all ecclesiastics and laymen under penalty of everlasting damnation. The creed adds twelve new articles of faith to the ancient creed of the Catholic Church, Pius attached his creed to the Nicene Creed, and there it stands in the providence of God, a monument that chronicles to all future time, and to the Christian Church of all the world, the *when*, the *where*, and *by whom* the great apostasy from the Catholic faith was perpetrated; those twelve articles of this modern Papal Creed constitute the chief distinction between the Church of Rome and the Reformed Churches of the world. It has raised a platform and supplied a subject of controversy throughout Christendom for the last three hundred years, without the authority of a general council, or even a particular council of the bishops or clergy of the Roman Church. The creed of Pius IV. has practically become the faith of the Church of Rome throughout the world. "Every Roman Catholic is bound to acknowledge the creed of Pope Pius IV. Any one who seeks admission into the Church of Rome publicly repeats and testifies his assent to this creed, without restriction or qualification," (Butler's Book of the Roman Catholic Church, p. 126.)

In the article above quoted this creed assumes a position for the Roman Church that the Council of Trent (held A.D. 1546–1563) dared not to assume. The council contented itself with reciting the Nicene Creed, and therefore affirmed the article, "I believe in one Catholic and Apostolic Church." Pope Pius, the year after the close of the council, ignored this canon of the Third Session of Trent, and affirmed, in substance, the Roman Church to be this "one Catholic and Apostolic Church." It is very surprising, considering the objects for which the Council of Trent was assembled, and the time it took place, that neither its canons or decrees contain any definition or description of the Church Catholic. The Popes, under whose authority the council sat, feared to allow the subject of the Church, or of the Papal supremacy, to be debated, but what the Popes

dared not attempt, by the authority of a general council, they afterwards accomplished by their own authority, as Pius IV. in the Roman Creed of 1564, and Pius V. in the Roman Catechism of 1566.

(*To be continued.*)

THE HARVEST-FIELD.

By the Rev. Robert Maguire, M.A., Incumbent of Clerkenwell.

"LIFT up your eyes, and look on the fields; for they are already white unto the harvest." I am now entering on these fields as a gleaner, to gather some of the pure grain, and perhaps to meditate on the scene before me. Here is the life and food of the people, and here the promise of future harvests yet to be—the reproduction of the seed-sowing that is past, and the reproducer of the harvest that is to come—"seed for the sower, and bread for the eater." Wheat is the emblem of pure, living, developed truth. I do not enter the harvest-field as a reaper, bearing a mowing sickle, to reap down the rich sheaves of standing corn. I propose only to follow the track of the reapers, and to pick up a grain here and there, to glean the few ears that may be left behind, or such full sheaves as may be dropped on purpose for my use, as in the field of Boaz for Ruth the Moabitess.

It may also be necessary for me to gather a little "chaff" besides. Pure grain, as it is usually found in this world, is generally associated with chaff of some sort; and it must be winnowed in order to be purified. There is, I am sorry to say, a great deal of chaff in this field I have just now entered upon. It lies in litter and confusion all over the ground: here is a great long stalk with a few grains of wheat in its head; and here a perfectly empty-headed stalk, as though every grain of any value had been utterly shaken out of it. I must gather of both kinds. Wheat and chaff are two very different things, but yet, as a gleaner, I have to do with both of them. Yet, some of the "chaff" to be gathered will be harmless and innocent enough; and will have something to do, as the chaff sometimes has, with the growth of the seed, and the ripening of the gathered fruits. The chaff binds the growing grain, and swathes it about for a season. Then, as the harvest ripens beneath the glow of heaven, the chaff loosens its hold, and by and by is wholly dissevered from the grain, and its vocation is gone. Some of this I may gather, and for not altogether unworthy purposes. The flight of the chaff may be useful, if only to tell which way the wind blows; and this will show which way things are tending, and so suggest the direction of our thoughts and musings.

First of all, then, let us survey the field of operation. Here is a harvest field, white already to the harvest, and labourers working therein. I feel mightily disposed to sit down and muse awhile upon the scene. This is that great and world-renowned field whose history has commanded the attention of men for generations gone by, and the fruits of which have been rendered back to the Owner of the vineyard, and have been sent as seeds of good into all lands. This field is Britain; its harvest a standing crop of immortal grain, souls that can never die. The Church of God and its ministers are the reapers sent forth into the harvest. Here has God planted much of the good seed, and entrusted it to man's keeping and care; and here it is that the tares also have been largely sown—"While men slept, his enemy came." There was once a time when the tares predomi-

nated, and the harvest-men of the "enemy" almost monopolised the field. In those days men were imprisoned, beaten, and slain, because they valued the wheat more than the tares, and because they set more value on one little seed of pure grain, than on all the tares together; and sought to plant the pure grain, and so to reproduce it in its season. And they did plant it; at the risk of life, and at the loss of life, they planted it. *They* died, but *the seed* lived on; and, watered by their very blood, it thrived and grew, and ere long it filled the land. The field was given to other husbandmen; the successors of these are the men who are now working here, and whose work, and the character and tone of it, has set me musing to-day, as a gleaner come to gather the waifs and strays of the harvest-field.

I see men working in this field who are careless and regardless as to whether they gather wheat or tares. Some are working for mere hire—hirelings; some do not prize the pure grain; some are sleeping in the mid-day of their labour; some are yonder sowing actual tares in a corner of their own; while others are walking and working among the standing corn, sowing thistle-seed even there! Here are men in high authority in the field, who are building up what better men pulled down, and pulling down the bold defences that great and good men of former days had once set up. Here are boundary-stones torn away, fences removed, towers and walls dismantled, title-deeds trampled on, and all the foundations out of course. There still are fruits, precious fruits, growing in this field—fruits that are to be gathered into the garner; but thieves and robbers are lurking outside for the prey. Some of these have entered in the capacity of labourers, and are doing their very best, and their very worst, to betray the field into the hands of their comrades. I observe dangers surrounding the field on all sides, within and without. Everywhere there is fear, timidity, lack of boldness; suspicion is lulled to rest, watchfulness is nodding to sleep, and a very unedifying spirit of apathy and slumber has fallen upon many of those who once were vigilant and valiant in their work. How is it that all this has befallen us?

"They tell me how the good men weep
To see the land thus torn and rent;
While wearied watchmen nod to sleep,
And wake in dire astonishment—
That floods have risen while they slept,
And souls are lost, although they wept!"

This, or something very like it, is the position of affairs in England at the present time in the matter of Popery and its reception among our people. Who would even have dreamt, some thirty years ago, that the history of Protestant England would thus strangely be contradicting itself to-day,—bishops, priests, and deacons playing at Popery; lords and commons embracing the Papal creed; congregations trained up in the very atmosphere of Popish doctrine, under the shadow of the roof-tree of the Church of England; Parliament revoking with a calamitous speed the wholesome legislation of centuries, and plucking up the landmarks of Truth and the safeguards of the Constitution! The definite distinctiveness of former days is now lost in a cloud of confusion; and principles that were once as clear as day-light are now "questions" for consideration. Instead of the hand of authority laying vigorous hold on the ecclesiastical innovations of the age, a Commission is empannelled to inquire whether,

after all, the Church of England ever left the Church of Rome, at least on any valid ground of separation! The whole matter that was settled by our Reformers is now-a-days reopened. Doctrines that the Reformation protested against are now boldly preached in Protestant pulpits. A ritual long since disused is being now gradually restored in the Church, to the utter destruction of the spirituality of both the worship and the worshippers. A paralysis has fallen upon the public mind; a spirit of indifference has taken possession of the nation; and I believe that no warning can now be too loud, no admonition too earnest, no alarm too explicit, if the emergency is to be met, lost ground recovered, and the nation awakened from its slumber of sleep!

I do not wish even to appear to be an alarmist. Indeed, my temperament is not cast in that mould at all; and those who know me best would be the first to give me credit for a very different temper in this matter. But, really, I observe so much that is worthless, spiritless, and half-hearted, among both clergy and laity, and so little that is genuine and true on the subject, that I feel rather nervous about the results of any further exploration of the field. 'Tis true, we may improve upon better and longer acquaintance; but just now I feel that things are not as they ought to be; our bishops are not like the reforming bishops of olden time; the clergy refrain from speaking their mind, even those who have a mind to speak, in defence of the "old paths." The enemy is at the gates; Rome is largely incorporated in our midst; her influence is felt more or less in all circles of society; in Parliament anything and everything that is asked for, even to the half of the kingdom, is readily granted, yea, almost for the asking, and even without the Englishman's usual "grumble." And yet, with all this, the nation has not awakened to a sense of the national peril. England and Englishmen are evidently losing their once vigorous grasp of the inheritance of their fathers; and when such costly privileges are thus lightly and loosely dealt with, there must be unfaithfulness somewhere, and a certain loss must ensue, and that at no distant date.

I would, however, urge that we must not lose heart, or be altogether discouraged and cast down. It must be borne in mind that the Romish system is new to this country, an interval of some three hundred years having elapsed since the days of its former ascendancy in England. The very novelty of the reappearance of the Romish system in this country has attracted some. The peculiarity of her worship, the material aids to devotion introduced into her services, the notoriety attained by some of her chief ecclesiastics, and most of all, the fact that many of her more prominent men in England had once been members of our own Church—all these circumstances tended to a revival of the subject of Romanism; and it would be no more than what we might expect, that public attention would be largely directed that way; and that, amid the masses of the people, some would be induced to yield themselves to the yoke of the Romish Church. All this, no doubt, has been sufficiently discouraging.

And yet the sore discouragement has not been altogether without its brighter side. The very conflict of opinion that has been stirred up by the efforts of the Roman Catholic Church has tended to good. This nation had been brought up without any clear understanding as to the real tenets and practices of the Church of Rome. I rather think, if the truth were to be fully told, it would be found that Rome's chief successes in this country have been mainly owing to the ignorance of

the people as to the true character of the system. The history of the past had been forgotten; times and circumstances had altered; men's minds had become more unsuspecting; and the consequence was that Rome, as a new thing in this country, entering in among a people ignorant of her true character, commended herself to some; and, aided by a concurrence of minor circumstances, had everything to gain and very little to lose in her new enterprize, with full liberty accorded to carry it on to her own heart's content. But now, as the result of the controversies of a quarter of a century gone by, the claims of the Church of Rome have come to be canvassed; she has been weighed in the balance of holy writ and of secular history; and this generation has had opportunities of information and enlightenment that were unknown to our fathers; and we would fain hope that the resistance offered at the present time to the progress of the Papacy in these lands arises, not from mere ignorant prejudice, but from a thorough understanding and an increasing knowledge of the merits of the case. We do well, then, not to lose heart in this matter. We have much to encourage us to be faithful and earnest, notwithstanding the real or alleged successes of the Romish Church. If we lay stress on the progress of the Papal system in England, let us not forget that a much more remarkable progress has characterised our own Churches and religious denominations, in the numerical increase of churches and clergy, in the greater activity and earnestness of both clergy and laity, in the enlargement of our missionary institutions, in the establishment of new organisations, in the wider spread of education among the people, in the more extensive preaching of the Word, in the continuous subdivision of parochial districts, and in the general revival of the life and spirit and energy of the Church at large. The very controversies of the age are the conflicts of the truth in this her battle-field against error. If there be any here who are discouraged and cast down, I bid them to-day to take heart again! There is a purpose of Providence in the many strifes and divisions of our day; they are designed for the probation of good men, as the apostle says, "There must be also heresies among you, that they which are approved may be made manifest among you," (1 Cor. xi. 19.) In the emergency of this crisis, then, and under the trying and testing discipline of the present circumstances of religion, let us be earnest, let us be steadfast, let us be faithful!

RITUALISTIC CHARITY;

OR,

RITUALISTS ON PROTESTANTS AND PROTESTANT MISSIONS.

(*From a Work on Ritualism preparing for publication, by Dr Wylie.*)

IN a *third* conclusion arising from apostolic succession, do both Ritualists and Romanists join issue? Both hold that they are the Church to the exclusion of all others. The Ritualist admits that the Roman communion is a branch of the true Church. He admits also that the Greek communion is a branch of the true Church. But as regards all other churches the Ritualist says, "I know you not." They are broken off from the centre of unity, and have neither part nor lot in the kingdom of God. Their teaching has no truth in it—not the truth which the Church has defined: and

their sacraments have no grace in them—not the "grace" which the Church gives. "Heretics," says Dr Pusey, "who are really cut off from the body of Christ receive the sacrament, though not the grace of the sacrament."* They receive the *form*, we presume Dr Pusey to say, but not the *grace* of the sacrament. And, instancing Presbyterians, he says, "Presbyterians have what *they* believe, we what *we* believe. But they who have observed pious Presbyterians and pious English Catholics, have discovered among our people a spiritual life of a kind which was not among theirs; in a word, sacramental life."† Still more explicit is *The Church and the World.* "The Greek, the Roman, the Anglican," it says, "are all portions of the one catholic Church, because they hold the common faith; and they retain the one priesthood, and, consequently, are still one body, though intercommunion is interrupted. The Protestant bodies in Europe form no portion of the one body, because they have renounced the one priesthood. They established a system independent of the Church, external and even hostile to it; consequently, they have cut themselves off from a participation of the one Spirit, as being in the Church, and flowing through the sacraments, which are the veins and arteries of the one body.‡ And as the same" writers lay it down, "that union and communion with the Church is absolutely necessary for union and communion with Christ,"§ it follows that all Protestants are out of Christ, and beyond the pale of salvation.

There is here a little circumlocution, but the conclusion reached is a definite and stern one. Dr Pusey, and the whole ritualist confraternity, like the Fathers of Trent, say, If any man belong not to the Greek, or Roman, or Anglican Catholic communion, let him be ANATHEMA. They say it in the mildest possible terms: but they do say it. With great show of charity do they reason out the matter; and many pitying looks do they cast from their dread tribunal, but they put on, all the same, the black cap of death, and pronounce sentence of doom upon the whole Protestant world. Never did Spanish ecclesiastic more tenderly conduct some unhappy Protestant, clad in Sanbenito, to where yonder crowd is gathered round yonder iron stake with its piled-up bundles of fagots, than do the Ritualists conduct the whole herd of Protestant Churches to a yet more awful stake, and bind them to it with the cords of their inexorable syllogisms. And yet, we suppose, we must grant that the writers who thus unchurch all living men, save the members of the three communions mentioned above, and who logically deliver over the one-half of Christendom to this vast *auto da fè*, are the very pink of charity and catholicity: while we, who put in a demurer to this sweeping condemnation, and who think that the Church is more catholic than "apostolic succession," and that all who believe in the Saviour as the Bible offers Him, even although the baptismal water may never have been sprinkled upon them, will infallibly be saved, and that Christ has His people in every communion on earth, are to account ourselves narrow-minded and bigoted. Well, be it so: the reign of delusion is not for ever.

There is no disguising it. To this issue, without doubt or denial, does the matter come. The Ritualists may be perfectly sincere; they may be following most conscientiously the light they have, and applying to the

* Eirenicon, p. 274.
† *Ibid.* p. 275.
‡ *The Church and the World*, p. 187.
§ *Ibid.* p. 184.

best of their ability the principles of Christianity as they understand them. We are impugning neither their characters nor their motives. What we affirm is that their logic ties "grace," and by consequence salvation, to all within the three denominations specified, be they as ignorant of the Word of God, and as grievously devoid of the practical fruits of Christianity as the Hottentots: while all outside these three communions, it gives over to reprobation.

It matters not how scriptural may be the creed of the Protestant Churches, how pure their administration, or how holy their membership, they lack the mark of the true Church—apostolic succession. Their ministers are mere laymen, "wells without water;" and their benighted flocks are listening from Sabbath to Sabbath to sermons which have no "truth" in them, and receiving sacraments which cannot convey "grace." It matters not although God may have borne His testimony to these Churches by honouring them to suffer for His name, or to spread His truth over the earth. That testimony cannot be accepted as conclusive in the absence of the one only infallible mark of a true Church, the apostolic succession. The Church which in England produced a John Owen and a Richard Baxter in former days, and a Robert Hall and a John Angel James in our own times, is no Church of Christ; it lacks the apostolic succession. The Church in Scotland which numbered in its ranks an Andrew Melville and a Samuel Rutherford, and more lately an Andrew Thomson and a Thomas Chalmers is no Church of Christ; it lacks the apostolic succession. These men taught without authority, and "ran unsent." Their pure piety, and their fervid zeal; their burning eloquence, and their unwearied labours in the cause of the gospel, do not entitle them to rank as ministers of Christ; the hands of Greek or Roman bishop were never laid upon their head. A Schwartz and a Carey, a Henry Martyn, and an Alexander Duff, fired with love to Christ and compassion for perishing souls, go out to India, and, there, regardless of the fever-haunted jungle and the burning sandy plain, the scowling city population and the horrid sights of the idol-temple, they plant the standard of the cross, and in the name of Christ take possession of that magnificent continent. A Williams, voyaging where the southern cross nightly emerges from the waves of the vast Pacific, carries the story of redeeming love to the cannibals of the south sea islands. A John Eliot and a David Brainerd cross the Atlantic, and there they sleep on their bundle of straw by night, live on the coarsest fare by day, traverse on foot swamps, and rocky wildernesses, and trackless forests, where the gloom is as that of night—and all for what? To amass gain? to achieve renown? No! to save souls—to preach Christ to the tribes of the red man. We might swell the list by hundreds of names. For what sea has not the missionary crossed? What shore has he not visited? Everywhere do we not find his footprints, amid the palm-groves of the Tropics, and the ice and snow of the Arctic circle. And around these footprints what a verdure springs up. There is seen in the very heart of the desert, the beauty of Eden. All along, where these blessed feet have passed, through the wasted blackened wilderness, there lies a track of glory. It needs but to multiply these heralds of mercy, and the whole earth would be clothed with the light of heaven, and the beatific vision which illumines with its celestial splendour the closing pages of the Bible would be realised before the eyes of men. And such shall one day verily be the aspect of our world. But while we are exulting in the blessed prospect, and read the

sure sign of its coming in every new convert and mission-field, in steps the Ritualist to remind us that our hopes are baseless, and that we commit a great mistake if we suppose for an instant that these men are ministers or missionaries of Christ. . Oh, no ! says the Ritualist, standing up in his painted coat, and speaking to us from the midst of his lighted candles, oh, no, these men are no missionaries of Christ ; they cannot convert any one ; they lack the apostolic succession !

Dr Pusey and his school do not leave us to infer this conclusion from the principles which they lay down regarding the Church and her channels of grace. This conclusion is, no doubt, most surely deducible from these principles ; but they state it in terms as plain as their sense of propriety, or their amount of courage will permit. First of all they dispose of Protestant missions, from the great revival of the Reformation downwards, in one compendious sentence. Protestantism, like Mohammedanism, has been spread by the sword, so the writers in *The Church and the World* tell us. We cannot help remarking the startling resemblance betwixt these words, and those of the Jesuit professor of theology at Rome. "The religion of Mohammed and the religion of Luther," says Father Perrone in his popular catechism, "were propagated by the sword." One would think that the English Ritualist had sat at the feet of the Roman professor, when he so exactly repeats his sayings. We do not wonder that Perrone should make such an assertion before the ignorant populations of France and Italy ; but it does astonish us to find a writer maintaining the same thing before English Protestants. In what contempt must he hold their intelligence ! But let us mark the contrast, and the condemnation implied in it of Protestant missions. Protestants evangelize by the sword, Anglican Ritualists and Catholics evangelize by the sacraments, which are the channels of grace. How worthless, then, are the missions of the former, and how delusive the fruits that would seem to grow out of them.

Dr Pusey is more circumlocutionary, as his manner is ; but, after weighing Protestant missions in his balances, he is equally condemnatory, he too finds them wanting. Fair they may appear, but their promise is false. Their semblance of Christianisation is equally delusory as the morning cloud, and will vanish as speedily. One curious sentence in the Eirenicon lets us into the whole views of the Oxford professor on this point. "By a wonderful analogy between nature and grace," says he, "the branch which had been severed from the True Vine, carried out with it for a time the life of the tree ; but the life-giving sap being cut off, after a time it withered," (Eirenicon, p. 276.) He says in a figure what he scarcely dares say in plain language. Let us translate it. The blow which severed the Protestant Churches from Christ left in them some of the life of the root, because these Churches had in them some apostolically-ordained men. These men while they lived were able to communicate grace, and so maintain a little piety for a time in the Protestant world ; but when they died, and were succeeded by others unapostolically ordained, the life-giving sap was entirely cut off, and the feeble piety of Protestantism became extinct. All there have long since been dead. But, contrariwise, as he goes on to show, the Church of England having never been severed from the True Vine, inasmuch as it had no Protestant Reformation, according to Dr Pusey, "has had a tough and vigorous life," and is alone reviving and "is filling the lands," while Lutheranism sleeps the sleep of Rationalism, and Calvinism lies cold and stark in Socinianism.

On the same principle any little good accomplished by Protestant missions cannot be permanent. Dr Pusey grants, as indeed every Papist grants, and even the Council of Trent itself, that baptism administered by a Protestant missionary, or even by an infidel, regenerates—infuses into the soul the three theological graces, faith, hope, charity. Protestant missionaries, therefore, Papists and Ritualists grant, may convey baptismal grace; but unless *baptismal* grace be fed and nourished by *eucharistical* grace, it is quickly lost by mortal sin. Dr Pusey and his school may therefore safely grant that in Protestant mission-fields there is a surface planting of an *initial* sort of Christianity, but not being maintained by the life-giving sap of the true sacrament, which the Protestant missionary cannot administer, that Christianity dies out almost as soon as it comes into existence, or, if anything remains, it is only the four heathen virtues, fortitude, justice, prudence, temperance, unanimated by the theological graces, forming a state of things, we are given to understand, very nearly resembling what is the religious life of England.

Such is the view taken by the Ritualist school of Protestant missions. The Christianity these missions propagate has no root, and there hangs over it a sentence of speedy death. Any good appearance it may now wear is deceitful; it is like the fair apples which mock the thirsty traveller on the jungly shores of the Dead Sea, which delight the eye, but turn to ashes in the mouth. To attempt converting the world by preaching doctrine the Ritualists esteem an arrant folly. The conversion of the world is to be achieved only by the sacrament, and especially that sacrament which contains the very flesh and blood of the Saviour of the world.

THE WILTSHIRE PROTESTANT BEACON.

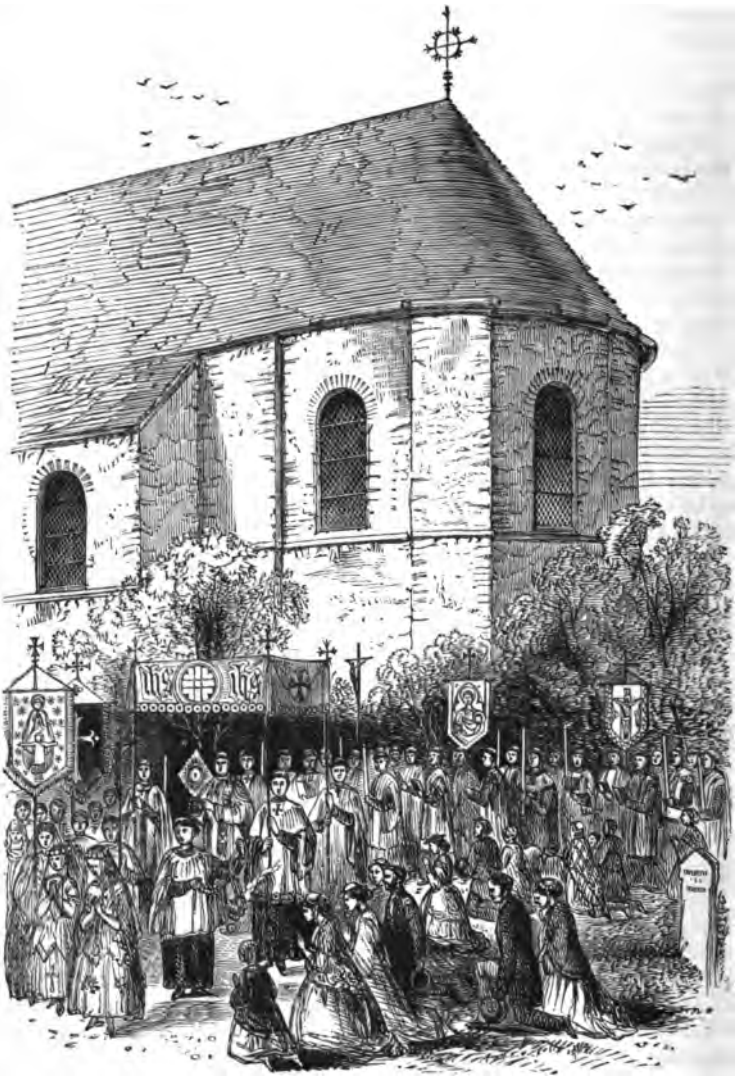
OUR friends in Wiltshire have commenced a Protestant publication with the above title. It is issued by Mr Gillman, at Devizes, and is edited with much spirit by Mr Pinniger. We rejoice in every means by which light may be diffused, and an arrest laid on the machinations of the Man of Sin, and we cordially wish our friends and their new Journal every success.

RITUALISM—THE WORLD'S RELIGION.

"THE world's religion, a religion conformable to the world's tastes, must present a visible object of worship, and its worship must be elaborate bodily exercise in the midst of the ornate devices of artistic genius, in gorgeous symbolic robes of symbolic forms and symbolic colours, in a symbolic structure fragrant with symbolic perfume. All is symbolic, nothing real. Any object of worship, material and visible, since the ascension of Christ, is an idol, and its worship idolatry. . . . . It must be regarded as a significant fact that no ritual finds a place under the gospel, that in the New Testament it is only referred to with condemnation, as the antagonist of the system of the grace of God. All religious ceremonial professing to be symbolic can only claim the authority of 'the doctrines and commandments of men,' but are but 'will-worship' without authority from God."—*Rev. Henry Wallace.*

ARCHDEACON SINCLAIR'S CHARGE ON "THE MORALS OF THE CHURCH OF ROME."

BY the help of a few friends, the Scottish Reformation Society has sent a copy of this charge to all the members of the House of Commons, with a few exceptions.



THE PROCESSION OF THE HOST IN LONDON.

PROCESSION OF THE HOST IN LONDON.

WE witnessed a Popish procession in the grounds of St John's Romish Chapel, Duncan Terrace, Islington, on Sabbath, 23d June. Protestants have no idea what Romanism really is unless they see it for themselves in all its nakedness. This they may easily do by visiting Duncan Terrace Chapel. As they enter, they will see the ordinary altar at the far end, with its gaudy coverings. On the right, in a little recess, is an altar to a so-called Popish saint, with a painting of Pius IX. reading a petition from a company of monks kneeling at his feet, and surrounded by a few of his cardinals and attendants. (This picture, as well as some paintings over the altar, were done and presented to this chapel by a so-called Protestant, Mr Armitage.) In another recess is an altar to the Virgin, with tapestry and flowers and candles, as usual, a large image of the Virgin and child surmounting the centre. On the left, the visitor is disgusted with the doors of some confessionals, having on them the names of the several confessors attached to the chapel. Through one of these we looked, and saw the ghostly grating through which confession is made, with the crucifix and kneeling board outside. There is also, on this side, an altar in a recess, more grand than any save the principal one, and at its side a small but high pulpit. Here may also be seen the offerings of some who have become perverts to the Papacy, in the shape of a crucifix in a costly frame, with an inscription below of thanks for conversion to the Romish faith, or some such offering.

On the occasion of which we speak Canon Oakley celebrated high mass, and was assisted by Father Mooney and another celebrant. It would surprise one unaccustomed to the Romish rites to see the amount of kneeling and bowing and muttering and kissing of the altar, at such a mass, and it would be altogether tedious and wearying. But Rome knows how to charm her devotees too well to tire them overmuch, and by the careful intermixture of music, and the singular dress of the priest, with changing of his garments and other manœuvres, she keeps them interested. On the present occasion we had a full instrumental accompaniment of *drums* and *fiddles* and *trumpets* and *flageolets*, with the voices of several singers, and a full choir. And they did make the chapel resound with their music on this occasion. Many must have heard them well outside, for immediately after they began, the door end of the chapel was crowded to excess, with gazing loiterers, doubtless, come to see the show. The bell of the chapel, too, was used to give dramatic effect to the ceremony, and add to the feeling excited by the fiddles and drums. Perhaps it made the devotees count their beads faster and cross themselves oftener, for in this some seemed expert enough.

But the crowning effort of fascination was yet to come in the procession of the host, and prostration of the idolatrous worshippers. Canon Oakley was the grand centre in this affair, as he held in his hand the brazen instrument which bore the host. Before him walked twenty or thirty girls and young ladies dressed in white, with long white veils, coloured sashes, flowers interspersed among their folds, interwoven in their hair, and carried in their hands. These they scattered on their way, for the feet of those bearing the host. Some of them carried fans in honour of their "Most Clement Mother Mary;" and one young lady, whose train was held by two little nymphs, bore a gorgeous banner to St Patrick,—herself richly attired, and attracting no small attention. Then there were some

men "dressed in scarlet and fine linen;" and an incense bearer, followed by the under-canopied priests with their idol-host. As this passed, all bowed with prostrate reverence and gave it worship. Then there were thirty or forty boys and young men, singing in an unknown tongue the hymns of Romish worship. The day was a most delightful one. Everything seemed fair and gay in nature; and, as advertised, the procession marched out of the chapel into its grounds. Here the most of the people followed it, and the scene of the engraving took place. We shall not soon forget it. It was touching to see the sweet faces of the girls through their muslin veils, and to hear the sweet voices of the youths rising into the placid summer sky. Nor was it less so to see the people kneel, as the host passed, and lick the very dust in honour of their wafer idol!

Before we close, we are induced to pen the few following thoughts which at once occur to our mind in connexion with this procession and high mass. *First*, As soon as Rome dares insult Englishmen to their faces, these processions will take place in the streets, and no longer be confined to private grounds; and all the passers-by will be compelled to kneel as the wafer passes them, or run the risk of injury or death for refusal, as in Spain and other Romish lands. *Secondly*, The religion of Rome is essentially sensuous, appealing to the eye and ear by outward show and enchanting music, but leaving the heart, the soul, and the understanding, void of satisfaction in devotion. *Thirdly*, The fine altars and altar-cloths, the candles and incense, the intoning and music, the processions and flowers, of *Ritualism*, are but introductions to the sadder and more depraved corruptions of Popery. The *Bulwark* has more than once shown their connexion, so that we need not dwell upon this point. And *lastly*, How sad it is to find that many of our brethren in the communion of Protestant Churches are lending their means and influence to aggrandise the Beast which will only enthrall those who give it power. Surely there is something sadly defective in Protestant preaching and early training when we find this. But, thanks be to God, men are now getting interested in these things, and religious coldness begins to vanish before the alarm, lest the fires of Smithfield again warm us.

M. C. S.

ROMISH TACTICS IN PARLIAMENT.

(*From our Parliamentary Correspondent.*)

LONDON, *July.*

IN more than one of my former communications I have had occasion to notice the growth of a feeling in the country and in Parliament, that the demands made by the Roman Catholics were becoming too numerous, and so great that a stand must somehow or other be made against any further compliance. This feeling received open expression a short time ago in the treatment that was given to a bill for the practical repeal of the Mortmain Act, in favour of the Roman Catholic Bishops of Ireland. This bill was introduced by Sir Colman O'Loghlen, a man who seems to have a mania for the preparation and introduction of all sorts of bills, and who has produced almost as many as the Government itself. The bill to abolish the Declaration against Transubstantiation, and the Oaths and Offices bill, which are now before the House of Lords, are both his, besides a variety of others that have met with various receptions, but there was none of them that surpassed in audacity the measure that was discussed in the Commons towards the close of last month. The object of this bill was to empower

landowners in Ireland to grant pieces of ground for the erection of Roman Catholic chapels, parsonage houses, glebe lands, and school-houses, free from the restrictions of the Mortmain Act. It also empowered householders and life-renters to effect the same object, and the original draught of the bill proposed to make it lawful for the Commissioners of Works in Ireland to lend the public money to Roman Catholics for the purchase of ground, where it could not be had as a gift. It was felt, however, that this was too bold a step at the present moment, and that clause was withdrawn before the bill came on for discussion. In all cases of such grants, the land was to be vested in a trustee, and that trustee was in every case to be the Roman Catholic bishop of the diocese. Not content with these extraordinary powers, the bill went on to provide that favour should be shown to the Roman Catholics in every step of the process by which these lands were to be transferred from laymen into possession of the Church; the very registration fee was to be lowered for their benefit. Such is an outline of the measure which Sir Colman O'Loghlen introduced, and which he fought hard to induce the House to see the reasonableness of. His argument was the old one. The Irish had long been an oppressed people: their Church had for centuries been subjected to persecution, and therefore they were entitled to extraordinary favours now. Former harsh treatment is now to be made up for by excessive patting and fondling. That was the plea by which the partizans of Rome have already secured so many advantages, and it is wonderful how much influence it possesses over otherwise sensible and clear-headed men. Old Mr Henley—to be sure he is rather green in High Church notions—shook his head over the proposal; doubted if they were not asking too much; especially wondered why it was that lay trustees were not preferred to the bishops; but ended by saying that he thought he would vote for going into committee. Mr M'Laren, the member for Edinburgh, made an effective speech against the measure, though on rather narrow grounds. He did not see—perhaps the nature of his objection did not lead him to examine—any great favour in the powers sought to be granted in the abstract, but he did protest against those powers being only granted to Roman Catholics and to no other denomination. For Sir Colman, or rather the Irish bishops, who in this instance employed him as their tool, had so far forgotten themselves in the pride of some recent successes, that they did not adopt the customary devious form of asking for all religious bodies what they meant only to be applied to themselves, but with insolent candour had only put in their own names as the recipients of this exceptional bounty of the State. It was this that roused Mr M'Laren's indignation. What claims had the Roman Catholics to this advantage more than the Presbyterians? If favours were to be granted to one body, why should not they equally be given to all others? Then reminding the House of the hardships that had been endured by the Free Church of Scotland when they first left the Establishment, a quarter of a century ago, he said that no one thought then of giving them exceptional powers to obtain sites for their chapels. What he wanted was a measure that would put all religious bodies on a level in this respect, and not confine it to one denomination. The promoters of the bill now became sensible of the mistake they had committed, and they were profuse in their promises, that if they were only allowed to take the bill into committee the blunder should be reformed, and the same rights and privileges would be extended to all other denominations. There is no doubt they would have kept their

word, and thought the privileges they thus secured for themselves purchased at a cheap rate. With a fuller insight into the question, Mr Newdegate and other members protested that this measure would in effect constitute a repeal of the law of mortmain in Ireland, and that in favour of the very body against whom it had been enacted in Roman Catholic times. Some of the Irishmen made a feeble attempt to show that the law of mortmain did not apply to Ireland; but that plea was instantly swept away by the lawyers. The proposal to gather all the property of the Church into the hands of the Irish bishops was also severely commented on; and Mr Newdegate was able to remind the House how, in the time of Doctor Wiseman, the Roman Catholics of the North of England resisted, and resisted effectually, the attempt of that prelate to possess himself of their charities. In the end the measure was rejected by a very large majority.

Before leaving this question, it is right to notice a matter affecting the rights of members in the House. All who know anything of its internal working, know how much depends on the impartiality and fairness of the Speaker. Now, there is one member who has some cause to complain of the hard measure that is meted out to him by the occupant of the chair. Mr Whalley may not be the most judicious advocate of the cause he takes up; we know there are many good Protestants who take exception to his conduct; but that is no reason why he should not have fair-play. But it happened that, in the course of the debate referred to, Mr Whalley made a temperate and quiet speech; and yet he was subjected to a series of most insulting attacks from the knot of Roman Catholics that congregate below the gangway. They were much more insolent and provoking than usual, being probably annoyed that he was speaking in such a calm and argumentative style. Yet the Speaker never once attempted to check this course of ungentlemanly behaviour; he looked on quietly and complacently, never once calling to order. But when Mr Whalley himself appeared to overstep the true limits of the debate, and ventured on a historical allusion, the Speaker was down upon him at once, and snappishly told him that he must confine himself within the bounds of the question. Where the offence was, it is difficult to say; for certainly other speakers on the opposite side had been quite as excursive, and had received no check. This is not an isolated case, and it is on that account the more deserving of public notice.

The Oaths and Offices bill, and the Declaration against Transubstantiation bill, have passed through committee in the House of Lords. An attempt was made by Lord Lyveden to remove from the former bill the restriction which had been inserted in the Commons, that a Roman Catholic should not be able to hold the office of Lord-Lieutenant of Ireland, but Lord Derby was not at the time in one of his yielding moods; he insisted that the representative and viceroy of a Protestant sovereign should be himself a Protestant, and his views were adopted—another check to the ambitious designs of the Romanists.

After a good deal of trouble and difficulty, arising in great part out of the one-sidedness of Mr M'Evoy, who would pack his committee, not with Romanists indeed, but with Protestants, friends to his views, the committee on the working of the Ecclesiastical Titles bill has been appointed, and is now at work. Hitherto the witnesses have all come from the Roman Catholic side of the question. They will, however, of course, have the Protestant

side, and the friends of Protestantism ought to take care to send up intelligent witnesses. Whether the bill be retained on the statute book or no is in the minds of many a secondary consideration; but the committee might be made the means of giving the public a thorough knowledge of the aims and projects of the Roman Catholic body in the midst of us.

POOR LAW BOARD, &c., BILL.

IN this bill, which applies to England, it is proposed to be enacted that a separate register shall be kept, in which the religious belief of every inmate in a poor or workhouse shall be entered, under the direction of the Poor Law Board in London—that in the case of children, a certificate of baptism, should other evidence fail, shall be held as sufficient evidence as to the religious belief in which the child is to be brought up—that the Popish priest of the district shall be allowed to inspect daily this register—that such priest shall be allowed to visit and instruct those who may thus be proved to belong to his persuasion—that such Popish inmates shall be allowed to go out of the workhouse on Sabbath and on all Popish saints' days, to attend their religious services—that said Popish inmates shall not be permitted to attend the Protestant services or instruction within the workhouse. This is substantially what is required in the above bill. We rejoice to see that the Marylebone Board of Guardians are vigorously opposing it, and we hope their efforts will be successful. The objections to the bill are manifest. (1.) It undermines the principle of the British Poor Law, that Poor Law Boards are *in loco parentis* to orphan children, and ought to give them a scriptural education. (2.) It recognises a kind of evidence which is almost peculiar to the Church of Rome, viz., an unauthorised register of baptisms, and raises such registers to the platform of national registers, while no power of inspection of such registers has been given. (3.) It assumes that existing legislation is not sufficient to maintain full religious liberty. (4.) The whole of these provisions indicate a manifest pandering to the demands of the Romish priests, and are but the first steps towards establishing such priests, at the public expense, in every workhouse or poorhouse in the kingdom. (5.) In many cases such provisions would inflict direct religious persecution upon many inmates who do not desire to be brought under the influence of Popish priests, or to see their children educated in such a system. (6.) The bill would give a legal recognition and sanction to Popish saints' days. We trust the bill will be strenuously opposed by all the Poor Law Guardians and Protestant societies in the kingdom. We are glad to find that the Marylebone Board of Guardians in London, and the Scottish Reformation Society, have taken action in opposition to it.

FALSE APOSTOLIC SUCCESSION.

"THE doctrine held by certain Anglicans, that an uninterrupted stream of grace has come down to the English Church from Christ, through the apostles, exclusively by the episcopal office, and that without such grace, so communicated, there cannot be a valid Church and valid sacraments, is either a dangerous delusion, or, to use the words of a recent writer, 'is one of the most fundamental of all Church principles.' It is a doctrine to which no well-instructed Christian can be indifferent. Were it an innocent fiction, the case would be materially altered; for although we might pity the man who believed so much on insufficient evidence, yet,

if his general faith were not affected by it, such a harmless speculation might be tolerated. But a hearty belief in this doctrine constitutes the difference between an evangelical Protestant and a *superstitious Papist;* between one who adheres to the canonical Scriptures simply, and one whose faith has several objects to which it must be directed, and all considered to be of equal importance; or, to use the language of the Bishop of Oxford, 'a hearty belief *alike* in the sacraments of the Church, her creeds, her orders, and her Bible.'"

"That Christ was sent by the Father to be the great Apostle, Bishop, and Pastor of the Church, is a most certain, and, to us, most blessed truth, and the holy Scripture quoted on which it rests unquestionable, and which shall be here given in full—'Wherefore, holy brethren, partakers of the heavenly calling, consider the *Apostle* and *High Priest* of our profession, Christ Jesus.' But when Dr Wordsworth affirms that Christ commissioned His apostles to execute the same apostolic, episcopal, and pastoral office with which He himself had been intrusted by the Father in their own persons and that of their successors, he affirms what is not true, and profanes holy Scripture in quoting it for such a purpose. If we take the Apostle Paul to be the author of the Epistle to the Hebrews, then we have an apostle, on the authority of Divine inspiration, 'in nothing behind the chiefest apostles,' representing Christ, then glorified, as being an Apostle and High Priest of His profession, and teaching the Hebrews and others so to regard Him. It did not enter into the mind of Paul that he was the successor to the apostleship of Christ."

"The most complete account of bishops and presbyters, as they existed in the fourth century, is found in Jerome's 'Commentary on the Epistle to Titus.' Timothy is expressly called an evangelist, and exhorted to fulfil the office of the same. Titus, however, is not so called; and if any person could in any full sense hold the place of an apostle, or succeed to the power and authority of apostleship, that person was Titus. Yet he is represented by Jerome as standing in the same relation to the Apostle Paul as an ordinary workman to a master builder. Surely this was the occasion for Jerome to have given some hint of the inflated notions of these Anglicans, if in any respect he had entertained them; and it would seem as if Dr Wordsworth thought he had—at least he has so manipulated this part of his writings as to make it appear that he taught that Titus had apostolic power, and was in the place of the Apostle Paul, and that from that time he became the local and permanent Bishop of Crete. But all this is directly contrary to what Jerome has taught in his 'Commentary on the Epistle to Titus.'" . . . . "After pointing out the sad abuses respecting the promotion of the clergy which had then crept into the Church, he (Jerome) distinctly affirms, that in the New Testament a presbyter is the same as a bishop, that a Church was governed by a common council of presbyters; but in consequence of dissensions arising in the Church, and presbyters claiming those whom they baptized as their own, the common expedient of having one person placed over the rest, and to whom *all the care* of the Church should belong, became the general practice of the Church. He enters into an elaborate argument, based entirely on the evidence of holy Scripture, that originally, and in the time of the apostles, there was no difference between a presbyter and a bishop."—*Rev. John Harrison, Curate of Pittsmoor, Sheffield.*

ROMAN CATHOLIC CHURCHES, SCHOOLS, AND GLEBES (IRELAND) BILL.

A BILL bearing this title has recently been thrown out in the House of Commons, by a majority of 120 against 77. The object of the bill was to authorise, even limited owners, in Ireland, to grant leases for ever, for Romish churches, schools, and glebes. The site for a church was limited to five acres—but a glebe might be extended to twenty acres. The lease was to be vested, not in local parties, but in the bishop; and the mere succession of one bishop to another, was to carry the land. Provision was also made that the expense of registration of the title was to be of a very small amount, and the mere fact of registration was to constitute the title valid against all parties. Besides this, power was to be given to the Loan Commissioners of Ireland, to lend money for the purposes of the Act. It was at one time thought that the bill contained such extraordinary powers, that it would not be pressed forward. Some time ago, it was set down for a *second* reading, and on the speaker reading the order, a postponement was asked for—a course very unusual. But the Popish members evidently saw that the House was considerably full, and hence they would not venture to discuss the bill on such circumstances, thinking that a better chance would be got at some future time in a thin House, at perhaps two or three o'clock in the morning. Mr Newdegate watched the bill most assiduously. When a second reading was moved, on 3d July, Mr Newdegate, in a very able speech, exposed the provisions of the bill; as also did Mr M'Laren, the member for Edinburgh, and it was rejected by the large majority we have already indicated. We regret to see that two members from Scotland voted in support of the bill—viz., Mr Dingwall Fordyce, the member for Aberdeenshire, and the Hon. Mr Gower, the member for Sutherlandshire. We trust the earnest Protestants in the north will mark this, and not forget it when a general election comes round. The voting was as follows :—

(1.) *The support of the Bill*—			
English members, . .	41		
Irish " . .	34		
Scotch " . .	2	77	
(2.) *Against the Bill*—			
English members, . .	82		
Irish " . .	23		
Scotch " . .	15	120	
Majority against the Bill, .		43	

The following short statement was sent to upwards of 600 members of the House of Commons by the Scottish Reformation Society, on the morning of the day on which the bill came on.

1. This bill, in its general provisions, demands peculiar rights to the Roman Catholic Church in Ireland, in regard to the tenure of land, at variance with the principles on which land for religious purposes has hitherto been held, and dangerous to the commonwealth. It abrogates the Law of Mortmain in so far as relates to the Roman Catholic Church.

2. Moreover, the bill seeks to erect Romish churches and schools, and establish glebes, by loans from the Commissioners of Public Works in Ireland, which is altogether impolitic, and at variance with the object for which said Board of Commissioners was established.

3. The whole bill is based on an assumption inconsistent with the establishment of the Protestant religion and the settlement of property nearly two centuries ago.

No other religious denomination within the realm has demanded such extraordinary provisions.

It is earnestly hoped you will see it to be your duty to oppose said bill.

G. R. B., *Gen. Sec.*

NOTES OF THE MONTH.

RECENT EVENTS IN MEXICO.

THE execution of the Emperor Maximilian illustrates in many ways the spirit and results of Popery. His being sent to Mexico at all was the result of Popish plotting, as we formerly explained. The victorious Juarez was setting the Popish system at defiance, and handing over the ill-earned wealth of the monasteries and nunneries to the empty treasury of the state. Whereupon the heads of the Church rushed over to Europe, and persuaded the Emperor of France—ever ready to do a favour to the Jesuits—to interpose, by putting down Juarez, and up a puppet of his own, and a devotee of the Romish Church. The last thing Maximilian did in Europe was to receive the blessing of the Pope. So long as the French stood by him, he was at least free from personal danger; but when the French Emperor found that he could not continue the occupation of Mexico without a war with the United States, he cleared out of his false position, and advised Maximilian to save himself by following the retreat of the French troops. The Jesuits, however, and in particular his own priest, Father Fischer, strongly advised him to remain, and promised to do great things for him, which were never performed. His remaining or departing was death or life to them—and what did they care? His last refuge, which was in a convent covering ten acres of ground, and as strong as a fortification, gives us an idea of Popery still, as it was here before the Reformation. Now that the poor man Maximilian is dead—a real victim to Romish intrigue—they are saying masses over his dead body. But they will probably not even do this for nothing, as the governments of France and Austria are well able to pay for these masses.

The utterly prostrate state of Mexico, with its splendid climate and inexhaustible natural resources, and with thirty-one changes of government, it is said, during the last forty-one years, is a wonderful illustration of the mischievous results of Popery. But it is only in keeping with all the lessons of history. Popery is powerful for evil, by utterly unmanning and degrading a people, but is powerless for good. Ireland, left to itself, would just be another Mexico. Many are rejoicing to think that Mexico must now fall under the power of the United States; and in some of its aspects this would be a blessed result. But the United States has already a very powerful Popish party, the augmentation of which by the Papists of Mexico might lead to serious results. Some may undervalue this consideration, but not those who have read history to any purpose.

MR MURPHY IN THE MIDLAND COUNTIES.

We referred in last number to the efforts of Mr Murphy, the bold and vigorous agent of the Protestant Electoral Union. He has been acting with great determination and decided success, especially in the midland coun-

ties. No doubt the means he employs are not such as very refined people may always relish, but Popery is not a very refined thing, and it is high time that her mask was torn off, and that the soft and credulous Protestants of England, whose wives and daughters are falling a prey to the machinations of Popish and Puseyite priests, were told the simple and naked truth. This Mr Murphy is doing by unmasking the confessional with the practical bearing of absolution and the nunnery system, and the working classes of England are being thoroughly roused by him. It will not do to let Rome escape because of her very foulness. We are glad especially to see his success in Birmingham. Popery has been gaining very considerable ground there, and it is high time that her progress were arrested, especially considering the vast importance of the place. The plan of establishing a Protestant hall there is a very good one, and we hope it will succeed, especially if this is made the means of indoctrinating the people at large in a thorough knowledge of the Popish system, as opposed to the light and liberty of the glorious Reformation.

THE ENGLISH DISSENTERS AND POPERY.

We have had more than once occasion to refer to the blindness and inconsistency of a section of the English Dissenters as represented by what is called the "Liberation Society," who support or wink at Popery under the false impression that it will help them to get rid of all Established Churches. What Rome is really aiming at is to have herself substituted for the existing Establishments, and by supporting the "Prison Ministers' Bill," and other acts of Papal aggression, Dissenters have really been promoting this object. By a late series of resolutions, however widely circulated by this so called "Liberation Society," it is evident that the leaders of this body have begun to discover this undoubted fact. They see by the late conversations in the House of Lords on the subject of the Irish Church, which forms the subject of their resolutions, that the peers have no idea whatever of adopting the voluntary system in Ireland, and they guess that as little have the Papists, whatever they may pretend. Popery, they may rest assured, gets herself established wherever she can in all parts of the world, and taking with both hands, like the "two daughters of the horse-leech," adopts voluntary liberality to the bargain. It is quite plain that the Lords are not unprepared to throw a portion of the funds of the Irish Church to her in the meantime as hush-money, forgetting that they cannot thus satisfy Popery, and that they must also, if she gets power, disgorge such of their own lands as ever belonged to the Papacy. It is strange how difficult it is to teach men, and even Christian men, these obvious truths.

THE HOUSE OF LORDS AND PAPAL AGGRESSION.

The "Offices and Oaths Bill," and the bill in regard to "Transubstantiation," have been accepted by the House of Lords, the only question being whether the clause in the former bill in regard to the Queen's representative in Ireland should not have been restored. The old proverb, "Whom God would destroy He first infatuates," seems to apply with all its force to the upper chamber of the national senate. The only men who seemed at all to understand the bearing of the questions at issue were the Marquis of Westmeath and the Bishop of Carlisle. The rest spoke either

like Jesuists or children. To any intelligent lover of his country it is truly sad to witness such a state of things in what was formerly the stronghold of constitutional principle.

POPERY IN MEXICO.

WE beg to draw attention to the following article from the *Christian World*, the organ of the American and Foreign Christian Union. It shows that Popery, as in all Popish countries, is at the bottom of the present troubles in Mexico. It exhibits also the results of Popery on the morals and habits of the people and priesthood :—

"The bishops intrigued in Europe, and showed to Napoleon Third a rich country which they had undertaken to weaken, by making it bleed, and harassing it during half a century. They pointed to him the colossus of America given over to civil war; they wakened the ambition of old Spain with the idea of recovering her lost territory; they had communications with the Pope; the religious question was about to be solved; and that of the races, about which nobody cared, found zealous defenders.

"The projects of the Romish clergy had been long known; the consequences of their labours, and their complicity with the Pope, were understood. That tyrant had already fulminated excommunication against the closing of the convent of St Francisco in the interior. A conspiracy, with terrible and sanguinary plans, had been surprised, which fortunately failed. In the consistory of the 15th of December 1856, the laws of reform had been declared null, which suppressed the privileges and prerogatives of the priests, and the laws which nationalised the property of the Church, the government of Mexico being anathematised, and all who obeyed their decrees. These measures are known to the American people, and have been published in their newspapers and religious magazines. The Pope ordered the Romish priests to protest against the laws of their country, and not to take the oath which was prescribed, and authorised them to make any demonstration whatever that might tend to recover the so-called rights of the Apostolic See.

"Was there ever greater impudence than that of the Bishop of Rome? Could there be a greater misfortune for Mexico than the existence of the priesthood, the destroyer of peace and order, and the only power which has insulted the government, and sold the country.

"The priests in the pulpits repeated, word for word, the threats of the Pope, and society was alarmed by the anathemas which impressed a large portion of the people who had anything to do with the government, either directly or indirectly. When the constitution was promulgated, many public employees refused to swear to obey it, and consequently they were deprived of their offices, but the avaricious and intolerant priests made no provision for their destitute families. The constitution only secured the rights of man, and protected society, proclaimed the independence of the state, and allowed men to worship God as they pleased, instead of converting the government into a police of the Church of Rome.

"The constitution of 1857 does honour to Mexico; and besides, allowing future generations to reform it, on performing certain formalities, its authors showed that they did not consider themselves infallible, like the Pontiff of Rome, or wish to impose their opinions on posterity, like the priests of Mexico.

"After taking care of the apostolic conduct of the clergy in Mexico, it is proper to inquire whether, at least by example, if not by precept, they inspire their flock with good customs.

"The life of a priest in Mexico is a very worldly life, and he is not occupied with his spiritual mission except, as has been seen, to misguide his people. Many of them have been the heroes of riotous and scandalous scenes, but the greater part are hypocrites, and prefer silence and darkness to movement and light. They almost always distrust Providence, who takes care even of the sparrows, as they say with open irony. Like their Church, they amass money with untiring zeal, and become rich, individually and collectively. The bishop thinks himself a god on earth, and the canon scarcely yields to him in pride or arrogance, while the priest feigns modesty to make his way among them, and flatters them for favour. The monk is a glutton, passes through all kinds of humiliations, has no education, and possesses all the vices natural to a sedentary life, developed by his monastic habits. He has the gout, and his stomach swells to an enormous size. Some of the monks drink the most intoxicating liquors. Of course, what the public say of them may be taken for truth in general,—that they enter their monasteries without being known, live without being beloved, and die without being regretted.

"One of the reasons which the Mexican clergy have for favouring celibacy is the aversion which they have for the family, because a family would attach them to the country, and make them begin to contract duties and engagements with it.

"The priests of the Romish Church, as is well known, to be ordained are required to take an oath of chastity, of voluntary poverty, and a life of obedience. Nobody, however, can believe in such vows; and the perfectly sensual and worldly lives of the ecclesiastics are a protest against them.

"In a multitude of cases priests have disturbed the peace of families; in a multitude of cases those pastors have abused the trusting members of their flocks. Appearances have generally been saved, and parents, from the fear of the conflicts with the powerful influence of their enemies as well as to avoid the public disgrace of a daughter, have preferred to dissemble her ignominy. The offspring of those abound in Mexico, who naturally, in mobs and insurrections, defend the rights of the Romish Church, in obedience to the doctrines taught by their fathers.

"The curates of souls are a species of feudal lords, with habits still more corrupt than the friars of the convents; enemies of matrimony, but partisans of polygamy and clandestine criminality. Wretched is the father or the husband who undertakes to avenge an injury of this kind, specially during a few years past! The whole parish will rise against him to defend their respectable curate, who thus finds himself outraged by a parishioner. A curate disposes like a king of the life and the honour of his parishioners, and acts as he pleases, and in every possible manner. Many of them have changed the hyssop and the holy water for the horse and the musket of the guerrillas, and although the priests generally appeal to the doctrine of the councils to support their demands, they entirely forget them in their vengeance and their vices. Nobody remembers that any curate has ever been degraded or excommunicated, who, like that of Zacapoaxtla, has gone to the mountains to kill republicans, and to be the scourge of the defenceless villages and their fair inhabitants. Never has been seen a more detestable being than such a priest rushing to the field; but it is done by

many of them; and from the bishop down it is thought very worthy of them; they are eulogized, and when they die they receive the honours and apotheosis of martyrs. On the other part, when a liberal dies, they deny him an ecclesiastical burial. Nay, more! the priests have dug up the corpses of republican chiefs buried in Catholic cemeteries, carrying their anti-evangelical hatred beyond the tomb!

"We shall close these articles with a few words on the converted priests. From the time of the promulgation of the Mexican Constitution and the passage of the Reform Laws, far from diminishing the number of those who believe in the noble destiny of the human race, who are to live free and unconfined, to improve and increase and be happy, until Omnipotence shall prepare them for higher ends; far from diminishing the number of such believers, they have greatly increased them.

"Persecution and anathemas have not deterred those bold hearts from breaking their spiritual chains, throwing off the yoke of error, and powerfully contributing to tear off the mask of imposture.

"A great number of priests, since the year 1857, have begun to preach the pure evangelical doctrine, and to oppose error, fanaticism, and superstition. The truth, therefore, has some apostles in Mexico who have proceeded from the Church of Rome. They have not shrunk from martyrdom, nor from the vengeance of the Catholic priests. They have not feared the Jesuits, and do not fear them.

"The churches of the United States have seen some of them, and it is sure that many will follow their footsteps, when the ridiculous throne erected in Mexico shall fall into ruins. Its rubbish cannot be preserved by the favour of Napoleon the small, whose troops have stifled public opinion. That day is very near; it will arrive in spite of the tyrants of Europe, in spite of Pius IX. and his party; because right and justice are more powerful than robbery and piracy, and the adventures and assaults of those who seek to restore the Divine right of kings: because foreign intervention and monarchy in America are as false as the miracles in Mexico.

"The hour of reformation and progress will be sounded in that country, and that people shall enjoy civil and religious liberty, evangelical brotherhood, liberal instruction, and all the benefits of truth and light."

STATE PAPERS CONNECTED WITH THE REFORMATION.

THE appointment of the late Mr Turnbull to the office of one of the custodiars of State papers in the Public Record Office, was a few years ago the occasion of a public prosecution in the case of Turnbull *v.* Bird. The case excited a good deal of interest in both Houses of Parliament; and there were those who considered that the fact of his having become a pervert to Rome was no hindrance to his filling an office which placed under his guardianship the most important duties of a keeper of original documents connected with the Reformation. A British jury thought otherwise, and found a verdict in favour of the defendant, when Mr Turnbull brought an action against Mr Bird for statements implying that, by his religious prejudices, he was disqualified for the office he held. Lord Palmerston took the same common-sense view of the case as the jury, and directed that in future the name of every person appointed

to the office should be, in the first instance, submitted to the First Lord of the Treasury. We do not think that the soundness of Lord Palmerston's judgment will be shaken by a perusal of the *Calendar of State Papers (Foreign Series) of the Reign of Elizabeth, 1561–62, preserved in the State Paper Department of Her Majesty's Public Record Office.* Edited by Joseph Stevenson. (Longmans & Co.) Mr Stevenson (once, we are informed, a Presbyterian minister, then a clergyman of the Church of England, but now, according to Mr Whalley, a Roman Catholic) has occupied nearly seven hundred pages with a calendar of papers relating to matters nearly associated with the Reformation, which refer to only fourteen months. We prefer availing ourselves of the criticisms contained in a review in the *Athenæum* of the 11th May, to any original criticisms of our own. The *Athenæum* remarks :—

"The editor, we observe, appears inclined to take under his protection certain persons, and to speak tenderly of certain subjects, that have fallen under the condemnatory verdict of nations generally. Thus, he says of the Philip of Spain, who was so good as to direct the Armada to these shores, with an assortment of thumbscrews on board, for the benefit of our souls: 'Was he the hateful being he is generally represented to have been? Was he always plotting the overthrow of England and the destruction of England? Were there no redeeming traits of honesty or tenderness in a character said to have been stained by so much fraud and cruelty?' Mr Stevenson furnishes no answer to these queries, nor is any answer to be found in this volume. We cannot see, therefore, since the text contains no reference to this matter, with what propriety it is brought before the reader in the preface. The way in which the questions are put appears to us a real questioning of the conclusion to which England especially, and the world at large, has come touching the 'tenderness' and 'honesty' of Philip of Spain.

"Not less out of place is another passage foisted into the preface, and which strikes us as being a covert championship of a cause for which there is no pretence for such service. Cecil's correspondents, for instance, have little or nothing to tell us about Rome. Where there is no text, why should we have a comment thrust upon us? Mr Stevenson imposes this comment, nevertheless, without apology as it is without justification. He regrets that there is nothing about Rome, and consequently says something upon it:—'This is the more disappointing (there being no illustrations of Roman policy) as the English nation at large believe that a league against their liberties and their religion was in progress of formation among the anti-Protestant powers, and that it originated at Rome—an impression as to the truth of which it would be interesting to possess some trustworthy means of forming a correct estimate.' A correct estimate! Mr Stevenson implies, then, that we have not yet arrived at one; but wherefore does he agitate such questions at all? Why should we be asked if Philip of Spain may not have been tender and honest, or Rome a friend to the liberties and religion of England, in the preface to a Calendar of State Papers in which there is no reference to the subject at all? Such discussions are proper and justifiable in themselves when in their proper places; but it is perfectly unjustifiable to make the introduction to a work of a purely national series a vehicle for bringing into notice any particular question that has nothing in common with the documents calendared.

"With regard to the calendaring itself, Mr Stevenson has executed the office with care and industry. He generally gives a copious account of the contents of each document, sometimes with a few words of extract by way of illustration. Thus, there is a letter of no great importance from a William Sanderson to Cecil. Sanderson is curate of Berwick, a disappointed expectant of the office of vicar, and still holding a Cambridgeshire benefice, of which the Bishop of Ely importunes him either to perform the duties or resign the appointment. Sanderson was in a sad plight; moneyless, in debt, without even a 'boy to carry his books,' dependent on help from others, and with little opportunity of helping himself. By some of his Berwick parishioners he thinks that the clergymen and the Church of England are but lightly esteemed. Mr Stevenson here quotes the words of the writer:—'I know our sayings be small esteemed, and we less. They will not stick to say—The Mass was never half so dear in times past as God's free gospel is now.' There is nothing to be said against this quotation from the Protestant curate's letter being made; nevertheless, when we

take it in connexion with the less justifiable remarks in the preface to which we have alluded, the combination gives rise to some curious reflections in our own minds, and will, perhaps, suggest some to the minds of our readers."—*London Record.*

Letter to the Editor.

(*To the Editor of the Bulwark.*)

DEAR SIR,—Papists, for the sake of blinding silly Protestants, make loud professions of the liberty allowed to their followers to read the Bible in the common tongue. That the law forbidding the reading of the Scriptures, as found in the authorised books of the Popish Church, is, when practicable, carried out in Britain, whatever Papists and Popish sympathisers may affirm to the contrary, the following facts may attest:—

An old woman, above eighty years of age, nearly blind, and a bigoted Papist, residing in one of our English towns, was visited by a lady, who devotes the whole of her time, so far as bodily strength admits, to the instruction of the poor people around her. At first the old woman refused to listen to any remarks upon religious subjects, saying she was not of the lady's religion.

In the providence of God the old woman was laid upon a sick-bed, and, through its softening influences, became more disposed to listen, evidently desiring comfort from being pointed to Jesus as the only Saviour for sinners.

On her recovery, she was easily persuaded to attend a Bible-reading class, held at a neighbouring cottage. The Jesuit priest's indignation was now thoroughly aroused on hearing of this heinous breach of Popish law, and he forbade the old woman to attend the meeting. He likewise sent her husband to forbid the lady to enter their house. To this the poor woman only said, "Never mind; tell the lady I'll come and see her in another"—which she did.

A short time after the lady met the husband, when she said to him, "Well, you won't allow me to go into your house now?" To which he replied, "Oh yes, you may come." Accordingly she continued her visits as before to the old woman at her own house.

About a fortnight after the priest called again, and interrogated the old woman in the following manner:—

Priest.—"Where does this lady get her commission?"

Old Woman.—"From Almighty God and from her Bible, sir."

P.—"She knows nothing of her Bible, I should like to meet her."

O. W.—"She is not afraid of either priest or bishop, sir."

The priest at length uttered the following malediction:—"I forbid you in the name of the Father, of the Son, and of the Holy Ghost to listen to her any more. *If you do she'll damn your soul.*"

As the old woman had not confessed for some time he sent his assistant next day, but she refused, saying, "I confess to Almighty God." She continues to listen to Bible instruction, as she thinks it the only thing that does her good.

These same priests sent for a gentleman on some professed business they wished to discuss with him. On his arrival, instead of proceeding to business matters they commenced a fierce debate on religious subjects, which lasted about two hours. The two priests got so excited that they got upon their feet and waved their arms wildly over his head, vehemently accusing him of insulting them by saying bitter things against their religion. The gentleman replied, "As far as that was concerned they were about equal, for they had insulted him by reviling his religion; and moreover they had asked him to come on business matters, he understood, and not to argue religious subjects." He left them with a much more unfavourable opinion concerning Popish priests than he had previously entertained.

The former of these facts was narrated to me in England a few weeks ago by the lady herself, and the other is from an authentic source, and proves that, where possible with impunity, the practice of Popery still conforms to its law. The unchangeable nature of Popery, and what Bible-readers may expect should Rome regain the mastery, is clearly seen. And let it be borne in mind that these priests are upon most intimate terms of social relationship with a number of the professed Protestants of the towns, visiting at their houses as most sincere friends, and taking part in penny readings and other public matters as liberal and refined gentlemen, along with most of the other ministers of the place.—Believe me, yours most respectfully,

A SCOTCHMAN IN ENGLAND.

ROMANISM AND THE NEW REFORM BILL.

THOUGHTFUL men may well consider the probable effect of the new Reform Bill upon the state and prospects of Protestantism in Parliament. The question is not without its difficulties, and a good deal may be fairly said on both sides.

In some respects Popery may expect to gain by the new arrangement. Although no Reform Bill is yet promised for Ireland, it will be difficult to prevent the principle which has been adopted for Great Britain from being extended to that country. Ireland besides, on the ground of population, is clamorous for additional members, which, of course, if she obtains, would go to strengthen the Romish influence in Parliament. There will without doubt be a large accession to the number of Romish voters in Great Britain, especially in the large cities; and as these voters are all under the thorough drill of the priests, and can be wielded as one man at a general election, Rome may expect to derive a very considerable increase of influence from this quarter. This influence will be felt even when she is not able to secure the actual return of members. Political parties are often so closely balanced that the Romish vote will turn the scale; and this vote will only be given in connexion with pledges to support Romish objects, either expressed or definitely understood. If Protestants, therefore, do not bestir themselves, we may expect soon to see an increase of men in the new Parliament, not only effectually gagged in reference to the promotion of Protestant objects, but pledged to promote the increasing aggressions of Popery.

There is, however, another side of the picture. It is not a very elevated kind of consolation, but it may be accepted in the absence of anything better, that the Parliament can hardly be worse than it is, in so far as Protestant interests are concerned. With the exception of a few faithful men, who at present bear the brunt of Popish opposition, the mass of the members of Parliament are either utterly indifferent to Protestant interests, or are sold over to Rome. It would be hard indeed to imagine a Parliament elected by a country which calls itself Protestant, so utterly indifferent as a whole to Protestant rights and interests. And therefore there is some hope, apart from any other consideration, that any change will be for the better. But we believe that there is a better ground of hope than this. The great mass of the working classes are not only Protestants, but being driven, as they are, into constant contact with Irish Papists, they have much better means of knowing what they are than the higher classes, who have hitherto monopolised the power of legislation. There is no love of Popery amongst the honest tradesmen. In this quarter we shall find, if we are not greatly mistaken, the true element of resistance to the headlong Romish career of Britain. Another source of safety will probably be found in the very intoxication of success by which the Romanists themselves have recently been, and will probably now be more than ever, distinguished. The past history of the country demonstrates two things, both of which are at present encouraging. The first is that Popery can bear adversity much better than prosperity. In adversity she is dogged and unyielding, in prosperity she is elated, insolent, and rash. We may therefore expect in connexion with this new Reform Bill, and any advantages she expects to reap from it, a very great expansion of her demands, and a much higher tone in enforcing them. This will help

to rouse the English people to a sense of their danger. Indeed, even in the recent Parliament, there were indications of a restive spirit of resistance springing up in connexion with the reiterated and insatiable claims of the representatives of the priests. But history indicates another peculiarity—namely, that England has always been near the very brink of ruin before she has roused herself to repel the aggressions of the Romanists. It was so in connexion with the Spanish Armada and the Gunpowder Plot. It was so in connexion with Charles I. and James II. In both cases matters had proceeded much further than at present before the country was roused to a regular stand-up fight. The slimy folds of the serpent had been wreathed much higher around the body of the nation before it was torn off and torn to pieces by the herculean grasp of John Bull. We believe that the heart of Great Britain is as sound as ever, and if men could only be made to see in the light of truth that their religion and liberties were in serious peril, such a spirit of zeal and indignation would probably be aroused as would bring all the pro-Popish devices of our statesmen to an abrupt and final end. The action of this new Reform Bill may, by the blessing of God, supply the very stimulus which was previously wanting, and although we cannot help thinking that it is a rather rash and ill-considered experiment, every Protestant must now make up his mind to regard it as a great fact—a thing done and which cannot be reversed—and must do his utmost to avert any evil which may be expected to spring from it, and to turn it to most profitable account on the side of truth and liberty. There is one thing equally certain and important—viz., that our statesmen must immediately proceed to diffuse scriptural education amongst the people if they hope to avert a sweeping revolution. There is nothing more formidable than ignorant masses armed with power, having everything to gain and nothing to lose by revolution. This, the peculiarity of our new state, is thoroughly understood in America, and forms the corner-stone of their common schools and whole political structure. They say "the diffusion of knowledge as well as of virtue amongst the people is essential to the preservation of their rights and liberties." Our statesmen will soon discover this, if they have not already done so, and if it is not already too late. And just in proportion as they do discover it, a state of things will be produced conducive to the advancement of sound knowledge, and with it of Protestantism and the overthrow of Popery. We do not say that the mere diffusion of any kind of education will necessarily arrest the progress of Romanism. Experience proves the reverse. But certainly a universal diffusion of a high-class scriptural education forms one of the best means of arresting the progress of a system which revels in darkness, and hates the light. Self-defence, therefore, may be expected soon to be enlisted to a large extent on the side of Protestantism, and the disgraceful spectacle of a degraded, ignorant, and neglected mass of Irish Papists in all our cities, will probably soon be abated by a universal and probably even compulsory education. It surely ought to be a matter of earnest prayer that God would now so guide the hearts of our rulers and of the large body of persons, thus suddenly admitted to the exercise of power, as that all may tend to the promotion of His glory and to the best interests of truth and righteousness in our land and in the world.

RITUALISM.—The subscription to the memorial to commemorate John Keble, author of "The Christian Year," already approaches £30,000. This is a most remarkable and suggestive fact.

POPISH TACTICS IN PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, *August.*

THE close of the session has been marked by more than ordinary activity on the part of the adherents of Rome; and I am happy to add that their machinations are beginning to attract the jealousy and watchful care of politicians who otherwise might have been thought to care for none of these things, and who certainly would not have interfered had the dispute between Protestantism and Popery been confined to questions of doctrine. The session now closed will stand out as remarkable for the boldness and extent to which the Romanists have pushed their claims. It may be that they would have acted more wisely for their own interests if they had shown a little more of their old chariness and cunning. But several things have tended to embolden them. I have long since pointed out the advantages they gained by the rivalries of the two great parties in the State. We do not know what were the private arrangements proposed to or by Mr Bright when he went over in the spring of the year to consolidate an alliance between English and Irish Liberalism; but there is reason to believe that the conditions proposed by the Romanists were such as Mr Bright either would not, or could not carry out. But Mr Bright was not the only hope and reliance of the Irish party. The existing Government was also making overtures to them, and led them to hope much from their aid. On one point only Lord Derby and Mr Disraeli have hitherto proved themselves inexorable. They will not give up the Irish Church; and till they do this Romanists affect—I think it is only affectation—to hold aloof from them. For on other points Mr Disraeli has shown himself singularly ductile. He hesitates about maintaining the character of the Irish national schools, and thinks there is something to be said for the denominational system, and through his lieutenant, the Irish secretary, has promised to issue a commission in the course of the recess that is to inquire into the whole subject. Then with regard to the universities, he proposes to outbid the former Government in compliance with Popish demands. Mr Fortescue, the late secretary, it will be remembered, attempted by underhand and discreditable means to alter the charter of the Queen's University so as to meet the wishes of the Romish bishops. That attempt failed, and now Mr Disraeli proposes to take a step which his predecessors shrank from, and grant a royal charter to the Roman Catholic University itself.

The effect of taking these two steps—the denominational system in the national schools, and a charter to the Romish University—would be to hand over the education of the Romish youth of Ireland, gentle and simple, rich or poor, entirely into the hands of the priests, and in the case of the national schools to hand over to them grants from the Exchequer to carry out their glorious work. The great argument with them is, that England has a denominational system, and what is good for England cannot be bad for Ireland. They find it convenient to overlook the fact, that in England the system is denominational, because the denominations support it, and the State only comes in to supplement their efforts, in no case exceeding one-third of the whole amount, and carefully marking that their support is given, not to the religious, but to the secular side of the education, whereas, in Ireland, the State is almost

wholly the provider of the funds for every school within its sphere. Then with regard to the University, it is entirely under the control of the priests. The education is as priestly as that of Maynooth; and there only wants this charter to induce the hierarchy to issue their excommunications against every Roman Catholic student that ever enters a general institution. Ireland would then be in the condition from which France and Belgium are slowly and with difficulty emancipating themselves—the priests would rule all. Now these are evils which have not escaped the attention of our public men. It was on a debate on the subject of Irish legislation that Mr Disraeli held out a hope that a charter, or some equivalent for a charter to the Romish University, might be granted to the Romish University in the course of the recess. Whereupon Mr Fawcett put a question to Mr Disraeli, whether, before any such charter was issued, he would give time for the House of Commons to express an opinion. The answer surprised everybody. No one is usually so bland and courteous as Mr Disraeli; but on this occasion he fairly lost his temper, and answered snappishly, not to say insolently, that Government would do what was right and constitutional, but certainly they would do nothing at the bidding of the honourable gentleman. Thereupon Mr Fawcett gave notice of his intention to bring the whole subject before the House of Commons. This threat produced its effect. Mr Disraeli a few days afterwards changed his tone, and gave the required promise, which it is to be hoped will be better kept than was the promise of the late Government with respect to the new charter for the Queen's University.

It is clear, however, that the continual and even bolder growing encroachments of the Romish priesthood have excited the jealousy of the Radical party in Parliament, and that the Romanists must not count upon their aid in helping forward their designs. Perhaps the resistance of these men does not spring from motives that we might all approve of; it is but too probable that they resist the attempt to place the education of the Irish youth under the control of the Romish priests mainly because it would conflict with their great party cry of divorcing education from the religious element altogether. But whether that be so or not, their influence in either way would have great weight, and it is matter of rejoicing that they have so early declared themselves as opponents of this insidious scheme. And that they are in this instance speaking the natural sentiments appears from another circumstance. The *Times* is declaring strongly against the whole mass of Romish pretensions. It is possible that there may be many persons who do not give much for the opinions of the *Times*. They regard it as a weathercock, without any fixed principles of its own. But it is just because it is a weathercock that its present attitude is so full of interest. The weathercock points full towards a rising resistance in the national heart to the Romish pretensions. It is one of the many indications that show from various quarters that the tax on the country's patience by these incessant demands has reached its limits, [and this, if not interfered with by violence or absurdity on the part of the friends of Protestantism, promises great results. It never was of so much importance as now that the leaders of Protestantism should conduct themselves with temper, prudence, and moderation, and should encourage no movement that has a tendency to check the rising flow of feeling in their favour.

Perhaps the most extraordinary piece of assumption on the part of the Romanists has been their conduct on the committee of the Ecclesiastical Titles Act. It was matter of surprise that the Government yielded to such a committee at all; and the scandalous levity with which, when this step had been taken by a Tory Government, all the Whig peers, with the exception of Lord Granville, rushed to curry favour with the Papists by professing their penitence for having passed it, will not be forgotten. As first appointed the committee was entirely one-sided; and after an alteration had been effected in that respect, the Romanists proved themselves more than a match for their rivals in astuteness and cleverness. Mr M'Evoy, who moved the committee, was appointed chairman, though as Mr Walpole, a cabinet minister, was on the committee, it would have been graceful, and is I think in such a case the usual practice, to appoint him the chairman. However, Mr M'Evoy having got into the chair, used its advantages for his own purpose. The committee was kept well supplied with Roman Catholic witnesses; and then as the session drew towards a close the chairman urged the propriety of giving in their report this year, and to do that he suggested they should close the inquiry. Thus not a single witness was examined on the Protestant side. A petition was presented from a Protestant society to the House of Commons, praying that Protestant witnesses, who were ready to be called, might be examined. That petition was referred to the committee; but through some blunder, or worse, on the part of one of the clerks it never was presented to them. His excuse was that the committee had by that time adjourned to consider their report, as if it were impossible for a committee to assemble again and hear fresh evidence when tendered. Even as it was, however, Mr Walpole was able to draw up a report, setting forth, on the showing of the witnesses themselves, that they had not established any grievance from the operation of the Act; while, on the other hand, the assumption of territorial titles was intended to assert the right of territorial jurisdiction, and practically to ignore the Episcopacy of the Church of England. But Mr Walpole was outvoted rather by the absence from the committee of the Irish Attorney-General, who was away on the Fenian trials—the committee became equally divided, when the chairman, having first given one vote against Mr Walpole's report as a member of the committee, next gave another as chairman, and so the report was rejected. Thus by the same close voting—the chairman always exercising a double vote—his own report was adopted, which recommended an immediate repeal of the Act in question, and the allowing of the bishops to assume territorial titles, on the understanding that they are to prefix some designation which will show that they are Roman Catholic bishops. If this were ever agreed to, it is not likely that the condition would be more regarded than other conditions have been before.

POPISH LOTTERIES.

IN one respect Scotland has got the start of England, and we believe also of Ireland, in the struggle with Popery, inasmuch as the public authorities there have condemned the practice of public lotteries, by which means Rome was realising a large revenue from the illegal and unprincipled covetousness chiefly of Protestants. In England this system

seems, on the other hand, to be flourishing still with unabated force. From the *Stroud Journal*, of Aug. 3, we make the following extract:—

"CONVENT OF ST ROSE, STROUD.

"A bazaar and distribution of prizes will take place in the fourth week of September, in the new building, to enable the Dominican Sisters to extend their works of charity among the poor and sick.

"The prizes (2000) will vary in value from 1s. to 15 guineas, and will include several handsome articles of jewellery, the gift of Lady Clare, besides a great number of useful and valuable things.

"The drawing will be on the Art Union principle, and will be limited to 4000 tickets."

A London correspondent also sends us a lottery ticket which bears to be connected with a "Grand Distribution of Several Hundred Gifts, in Aid of the Building Fund of St Peter's Church, clergy-house, and schools, Hatton Wall, London."

The No. of the ticket is 788,638. And if each of these is sold for 6d., our readers can easily calculate what a large sum will be realised. The correspondent who forwards this ticket writes as follows:—

"Having read with deep interest the articles on lotteries, published in the *Bulwark*, and feeling a lasting hatred to everything in the shape of Popery, I take the opportunity to forward to you a paper ticket, referring to a grand distribution of several hundred gifts, in aid of the funds of St Peter's Papist Church, &c., Hatton Wall, London, on August 26, 1867. Hoping that you will expose their cunning ways more and more, and that the *Bulwark* may become a thousandfold more known and valued,—I remain, yours sincerely,

"A READER OF THE 'BULWARK' FROM THE COMMENCEMENT."

We would strongly call the attention of all Protestants and Protestant Societies in England to this enormous and growing abuse. Why should the Romanists be allowed to defy the law any more than any other class of the community? Besides, if nothing is done to abate this nuisance two inevitable results will follow:—1st, Immense revenues will be gained by the Romish Church to increase her chapels, priests, and power, not so much from her own adherents as from the great mass of unprincipled and covetous Protestants; 2d, A general demoralisation will spread through the whole community; for there is nothing more seductive, and few things more demoralising, than gambling. Our statesmen became thoroughly alive to this when they put down the public State lotteries, and it will be strange, indeed, if what cannot legally be done for the benefit of the State, should be tolerated and winked at when done to swell the revenues of the Romish Church. Why is the Attorney-General not catechised on the subject in Parliament until redress is obtained? It was only by indefatigable efforts that the public authorities in Scotland were compelled to condemn the system of lotteries. We regret to hear that there is an attempt being made to revive them there, and if they continue in England, this attempt will probably succeed.

THE ANTI-RITUALISTIC MOVEMENT.

GREAT MEETING AT SALISBURY.

[We should like to see a great many meetings in England as earnest, high-toned, and influential as this.]

ON 23d July a most important meeting was held at the Assembly Room, Salisbury, in connexion with the newly-formed Diocesan Lay Association, "to consider the present state of the Church of England in this Diocese." The Assembly Room, which is capable of holding 900 persons,

was densely crowded in every part, and a more influential or intelligent audience, or a deeper feeling of earnest enthusiasm in the cause which had brought them together, we have never seen at any meeting in this county. From all parts of the diocese, clergymen and laymen were present—almost every parish being represented either by its minister or churchwardens, or by some of its principal inhabitants. General Buckley of New Hall took the chair, and was supported on the platform by nearly 100 gentlemen, among whom were the Hon. and Rev. Sidney Godolphin Osborne, Lord Ernest Bruce, M.P.; the Hon. W. H. B. Portman, M.P.; R. P. Long, Esq., M.P.; T. F. Grove, Esq., M.P.; E. Antrobus, Esq., M.P.; John Ravenhill, Esq. The Rev. Carr Glynn opened the meeting with prayer.

The Chairman then said he must begin by expressing his deep regret and sorrow that they should have cause to differ from persons whom they held in high esteem—(hear)—but he thought it was their solemn duty to take the course they were now pursuing, to resist with the utmost of their power the innovations that had been lately practised by certain parties in the Church. (Cheers.) Whatever else might be done, in the appointment of royal commissions or anything else, what was now required was the expression of public opinion. (Cheers.) Lukewarm as he feared the members of their Church had been, he was glad to see them now come forward in such a large and influential an assemblage as the present. He then called upon Lord Osborne to address the meeting.

Lord Sidney Osborne (whose entrance to the platform had already elicited long and enthusiastic cheers from the meeting, with "one cheer more for S. G. O." again and again responded to) was received with deafening applause as he rose to move the first resolution, as follows:—"That this meeting views with alarm and indignation the innovations in doctrine and services which have been made of late in many of the parish churches of England." He said he had attended there at the earnest wish of many personal friends, and of those from whom he had received much kindness and sympathy under trial, but he honestly confessed that he had come there with a certain amount of unwillingness. He could not conceive of any meeting being held under more solemn or trying circumstances. They had met (without mincing terms) in direct opposition to the chief officer of their Church, in the town in which he dwelt, and in which he was justly loved and respected; and now he, (Lord Osborne,) who would admit no one to have a more real feeling of friendship for the bishop than himself, was called upon to move the first resolution. Yet there were occasions when he thought it was necessary to look the danger boldly in the face, (however painful the duty might be,) and to take measures for averting that which threatened not merely this or that party in the Church, but the very truth itself in which they and their forefathers had been taught, reared, and bred. (Cheers.) With regard to that claim put forth for the clergy, to be a priesthood with the vast powers that their bishop claimed for them, he could never bring his heart to believe it. (Cheers.) If so vast a power was to be held by virtue of a kind of genealogical descent from the apostles, he could not consent to receive it unless that genealogy could be perfected from end to end; and he utterly denied that it could be so perfected. He might be proud of the fact that there was this or that probability that the order to which he belonged was very ancient; but if they asked him if he could go back, back, back to the first apostles, he fairly and honestly told them that he could not do so. (Cheers.) And even if it *was* so—if their descent from the apostles in an unbroken line could be proved, he would still utterly dispute and deny that the clergy were now possessed of that same miraculous power that the apostles possessed. (Cheers.) He should look for a far different kind of men, (and he said it with all respect for his profession,) and he could not believe that men who, in this busy working world—this age of laxity, of gambling, harlotry, and of all kinds of wickedness—could quietly stand by, as the clergy had done, could be men directly connected with the apostles and possessing that power which should make them at once effectually denounce all this wickedness. He now turned to the other question—the power of absolution. They were all, he trusted, ready to admit that there was no duty more binding upon a Christian than that of confession; that there was nothing that God asked of a man more than that he should pour out the real truth of his heart to Him. But he confessed that, having waded through a vast number of pamphlets, treatises, volumes, charges, &c., upon this one point, he had never yet seen in any of them anything that could justify a man of common sense in allowing his conscience, or that of his wife or child,

to be brought under the dominion of a priest simply because confession to that person would be productive of effects that confession to no other person could produce. (Cheers.) He would ask them—many of them aged men, belonging to different ranks and degrees in life—did they ever see a man, layman or clergyman, walking this striving world of ours, whom they really and truly believed to be invested with the power to clear off from Heaven's record the score of any one poor sinner's soul? ("No, no," and cheers.) Now it might be said, what, after all, is the harm of this ritualism against which they were met to protest? He hoped they had a better opinion of the clergy than to suppose that they set any real value upon the question whether a man's coat was black or gray, his neckcloth white or black, his vestments violet, green, or any other colour. They could not have got that meeting together to protest against any form of robe whatever—if it was the robe only. (Cheers.) But it was impossible not to see that where this extreme ritualism prevailed, it was considered the necessary and proper accompaniment of ceremonies conveying within themselves those doctrines which were at the Reformation declared erroneous. Let them not confine themselves to the poor narrow question of vestments; but while he said this, he entreated them to watch the flag that they might know the vessel. (Cheers.) Many a clergyman had suffered himself to be led away by degrees from one thing to another, and was sincerely to be pitied and not persecuted; but he for one would not give up one atom of that truth which he learnt from his mother's lips, nor consent to be told that in all his own ministrations in the Church he had been in error, or that because he refused to accept all that a certain party in the Church would have him and others accept, that therefore he was a persecutor and a hard-hearted opposer of other men's opinions. (Cheers.) He entreated them to conduct that meeting to its close in a very determined spirit to uphold, in all the plain meaning which Englishmen were wont to put upon it, the plain word "Protestant." (Loud cheers.) That word was the chief characteristic of the Established Church of England, and while they allowed great elasticity of formulary, there was still a line at which that indulgence must cease, and even if they were in error one way, and the ritualist was in error the other, still their error was a lapsing towards that which was proclaimed at the Reformation, and not towards that which was then cast away. (Cheers.) In their own parishes they could do much. If things were done by the clergyman of which they did not approve, let them go to him in a calm, honest, earnest manner, and speak to him about it. If he rejected their counsel, let them not be in a hurry, but go again and again, quietly, temperately, but firmly. Let them get the opinions of their fellow-parishioners, and represent them also, and point out to him what they felt to be annoying, or more than annoying—what touched their conscientious convictions. If that course was pursued, a great deal of the danger which he now saw looming in the distance would be averted. But if, on the other hand, they should act in a spirit of unmitigated hostility to their clergyman, he should regard it as most perilous and disastrous. Let all things be done decently and in order, and while they did not give up a tittle of their faith in Christ and the form of sound doctrine, let not their hearts be turned away from the forms of the Church because they might be offensive to them in some slight particulars. He could not tell them the extreme danger that he saw ahead, unless they were determined not to give up a single hair-breadth of the position which, as Protestant Churchmen, they occupied. (Cheers.)

After some few further remarks, the honourable and reverend speaker sat down amidst loud applause.

T. F. Grove, Esq., M.P., seconded the resolution. In the course of his speech he said—

Such attacks as that which was now being made upon the Reformed faith were not at all new: ever since the Reformation the Romish party had at various times attempted to subvert their religion. It was so in the time of Charles the First and Archbishop Laud; it was repeated by Charles the Second, in whose days there was a great proportion of the clergy and laity in favour of restoring the Romish doctrine; but it failed, owing to the firm front that was shown by the great masses of the people. He was succeeded by his brother, and the moment James the Second came to the throne he threw off all disguise, and the Romish religion was again established. And with what result? The middle classes rose against him—(loud cheers)—they brought in another king, and he was obliged to fly. Suppose the same thing to occur again. Suppose the minority to succeed in their endeavours—did they think that the middle classes of this country would for one moment allow matters to rest there? ("No, no.") No, there would be such an uprising and revolution as this country had not witnessed for centuries, and the Protestant religion

would be established more firmly than ever. He believed that this Romanising party, though in a minority, were more active than their opponents, and he hoped they would learn a lesson from that. (Cheers.)

The resolution was then put and carried unanimously.

Mr R. P. Long, M.P., moved the next resolution:—"That in the opinion of this meeting, ritualism is paralysing the spirit of union and mutual confidence which ought to exist between the different members of the Church." He said he need hardly detain them in attempting to prove the truth which the resolution affirmed: their own experience would already have convinced them that the influence of ritualism was schismatical, dividing, and destructive of mutual confidence and union. It was Romanism, embodied and incarnate, in the Church of England. (Loud cheers.) When he said Romanism, he meant the assumption of those priestly powers which the Bishop of Salisbury claimed for himself and for his clergy—the power to change the substance of bread and wine, so that at the words of the priest the body and blood of Christ should become objectively present—objectively, that is, *without* them, and not in any way dependent on the faith of the believer. This claim of priestly power involved also the doctrine of priestly absolution, and from that flowed, as a logical necessity, the duty of confession. (Hear, hear.) And then, when the confessional was set up in their churches, and the duty of confessing their sins to him was laid down by the parish clergyman, would they tell him what was left of the principles of the Church of England? (Cheers.) There were cardinal distinctions between the Church of England and the Church of Rome which it behoved them now, more than ever, to hold firmly in their grasp; and be he who he might, whether bishop, priest, or layman, who should endeavour to confuse their sight, or to unsettle their minds, and draw them away from their allegiance to the pure doctrines of the Church of England, and transform them into that which would hereafter be developed into the Church of Rome—(cheers)—against them he trusted they would resist to the utmost of their power.

The Rev. Talbot Greaves, of Weymouth, seconded the resolution. Amongst other things he said—They were that day sounding a note in the west that would be taken up from north to south, and he believed that when a dissolution of Parliament came (great cheering)—and in consequence of that a general election, that key-note would be resounded by three-fourths of the Protestant electors of this country. The cry then would be, not "Reform," but "The Reformation." (Loud cheers.) He hoped they would all do their duty when the time of trial came, and tell their representatives that they must have one clear Protestant voice—the same for St Stephens as for the hustings and the Protestant meeting. The doctrines and practices against which they were contending were the same that were repudiated in this country three hundred years ago, and they would not have them back again. ("No, no.") The position they took was a very simple one. It was this: If the statements made by the bishop in his charge were the doctrines of the Church of England, then he (the speaker) and the majority of the people of this country had no right to remain in her, because they did not and would not assent to those doctrines; and if they were compelled to have them by continuing in the Church, then they would go out of the Church of England. (Cheers.) On the other hand, if these were *not* the doctrines of their Church—if they were, in fact, Romish doctrines—it was the duty of those who made such statements to retire. (Loud cheering, and a voice—"Petition the Queen to turn them out.") The Bishop of Salisbury had a perfect right to maintain his own opinions, but he had no right to maintain such opinions as these in the Church of England. The bishop says—"Our Church witnesses that through consecration the body and blood of Christ becomes really present, and by this I mean present without us—(mark that!)—and not only in the soul of the faithful receiver." ("Shame.") Now he (Mr Talbot) held that the Lord's table was not an altar; that the bread and wine were not a sacrifice; and that the minister was not a priest. (Cheers.) They held that Christ was not present either in the bread or wine, either before consecration or after consecration; but that He was present—not ineffably, mysteriously, and unnaturally, but truly, spiritually, and after a heavenly fashion—in the hearts of those that believed. (Cheers.)

Lord Ernest Bruce, M.P., in supporting the resolution, said, If the Church of England was not an honest and sincere Protestant Church, pray, might he ask, what she was? Upon what other ground did she stand but that of the glorious principles of the Reformation? and if it was not a Protestant Church, all he had to say was, that it was a shameful robbery. But for Protestantism what would England have been? Instead of the first power in Europe, she would have been a fourth or fifth-rate nation, under the control of the Pope. He deeply regretted the inroads that

Popery was making among the higher classes of this country. No man had greater reason to deplore it than he had, for it had come nearer to him than he could further allude to there.

F. H. Du Boulay, Esq., proposed the next resolution—"That this meeting concurs with those churchwardens who in many parts of the diocese have expressed their alarm at the statements contained in the Bishop of Salisbury's charge."

The Rev. E. W. Pears, Dorchester, seconded, and the Hon. W. H. B. Portman, M.P., supported the resolution.

Joseph Gundry, Esq., of Bridport, moved the adoption of the following petition to the House of Lords:—

"To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled. The humble Petition of the under-signed Members of the Church of England in the Diocese of Salisbury,—Sheweth—That your Petitioners find in the recently published Charge of the Bishop of Salisbury, the following doctrines taught, namely:—That the bishops of our Established Church inherit from the apostles, authority to make, by imposition of hands, all who are fully ordained, at once successors of the Jewish priesthood, as well as of the priesthood of Jesus Christ. That, as such priests, the ministers of our Reformed Church possess two extraordinary powers. 1. A miraculous sacerdotal power to produce, by repeating certain words, an external objective presence of Christ's body and of Christ's blood in every celebration of the Lord's Supper. 2. A supernatural sacerdotal authority either to retain sin by excommunication, or to remit sin by the ordinance of absolution, which necessitates a previous confession. Your Petitioners, therefore, protesting against these doctrines as contrary to the plain teaching of Scripture, of our Protestant Church, and of its great divines, humbly pray that your Lordships may devise such measures as may relieve them from the alarm produced by the aforesaid charge."

J. C. Mansel, Esq., seconded, and Captain Hanham supported the motion, which (like all the other resolutions) was carried unanimously.

Mr Joseph Stratton then proposed that the thanks of the meeting be given to the Chairman; and the motion having been seconded by Mr Frederick Stratton of Gore, it was carried by acclamation.

Mr J. Williams advanced to the platform, and addressing the Chairman said he, as a churchwarden, had wished to enter his solemn protest against the construction which had been put upon the bishop's charge—(laughter)—but as an opportunity had not been afforded him of doing so, he should address himself to the public through the press.

The Chairman briefly responded, and the meeting (which had lasted nearly four hours) was brought to a close. The petition received a large number of signatures at the close of the proceedings.

MEETING AT BATH.

A PUBLIC meeting of the inhabitants of Bath, convened at the instance of a committee of laymen, was lately held at the Assembly Rooms, for the purpose of giving expression to the feeling of the laity of the city and neighbourhood against ritualistic doctrines and practices in the Church of England. There was a large attendance of ladies and gentlemen, the spacious ball-room being nearly filled.

Various resolutions were passed, expressing a decided opinion against the objectionable practices. Mr E. T. Caulfeild occupied the chair, and on the platform we observed the Revs. Prebendary Kemble, J. M. Dixon, W. Hale, P. F. Eliot, G. E. Tait, J. Beresford, R. Hancock, J. C. Burnett, W. E. James, G. Salmon, E. L. Horsley, F. Pocock, H. H. Mogg, J. W. Sproule, G. Averill, R. Gascoyne, W. Preston, R. A. Taylor, Dr Winslow, S. E. Bernard, J. Cheesewright, J. H. Way, J. C. Erck, H. Girdlestone, Dr Ferguson, Dr Barrett; Gen. Sir T. S. Pratt, K.C.B.; Sir Thomas Dancer, Bart.; Major-Gen. Aylmer, Major-Gen. Whinyates, Major-Gen. Turner; Col. Watson, Col. Wyndham Baker, Col. Wynch, Col. Cotgrave; Lieut.-Col. Buckle, Lieut.-Col. Gardner, Lieut.-Col. Willoughby; Major Nicol, Major Ford; Capt. Marsh, Capt. Callaghan, Capt. M. Coombs, Capt.

Phayre, R.N., Capt. Peel Floyd, Capt. Dixon, R.N.; Messrs. R. O. Heywood, W. Hunt, C. Timins, — Jarvis, — Douglas, T. Wintle, G. Wood, R. Stothert, W. Fookes, J. W. Little, H. Dallaway, J. Dallaway, J. Green, J. S. Bartrum, B. Bartrum, C. Maude, G. Horton, R. W. Carpenter, W. Horner.

The Rev. Prebendary Kemble having offered prayer, and after a few appropriate remarks from the Chairman, the following resolutions were put to the meeting, and unanimously agreed to, viz. :—

The *first resolution*, moved by Captain Marsh, J.P., and seconded by Mr R. O. Heywood—"That this meeting regards with sorrow and indignation the introduction into places of worship of the United Church of England and Ireland of ornaments, practices, and doctrines contrary to God's Word written, inconsistent with the general tenor of the Book of Common Prayer, and repugnant to the authoritative teaching of the Church in its Articles."

The *second resolution*, moved by Mr W. Hunt and seconded by Major-General Aylmer, viz.—"That in the opinions and practices of the ritualists, this meeting sees no reason to depart in any degree from the scriptural truths and doctrines contained in the Thirty-nine Articles of the Established Church, and that the efforts made by the ritualists to explain away material points of difference between the Established Church and Romanism ought to meet with no sympathy from the friends of pure Scriptural Christianity."

The *third resolution*, moved by Lieut.-Col. Buckle and seconded by Sir T. Dancer, Bart.—"That this meeting, earnestly and anxiously desiring the success of the Clerical Vestments Bill, hereby expresses its cordial sympathy with, and warmest gratitude to, the Right Hon. the Earl of Shaftesbury, K.G., for his zeal and perseverance in introducing and conducting that measure in the House of Lords; and requests the chairman to communicate this resolution to his lordship."

The meeting was a very enthusiastic and intelligent one, and the speeches of the movers and seconders were characterised by the greatest firmness and breadth of thought. It is such efforts alone that can be of any avail in stemming the strong current of Ritualism in England coming in like a flood. To remain indifferent to it is only to be carried down the insidious stream. We earnestly appeal to our English friends to follow this noble example in resisting ritualism. The struggle must commence some day, and certainly the longer it is delayed the stronger are the ritualists becoming, and the more confident of their ultimate success.

After a vote of thanks to the Chairman the large meeting dispersed, after the benediction had been pronounced by the Rector of Bath.

ROMISH DEVICES AND EFFORTS.

YOUR missionary desires to call attention to the subtle way in which the Church of Rome is seeking to leaven the literature of this country with her principles. A new work has just been published by a person named ————————, a Roman Catholic of this city, entitled "A Chronological Record of the most Remarkable Events from the Creation to the Present Time." It is a work which is well calculated to mislead unwary Protestants, to deceive the young and ignorant, and to promote Romish views among the Protestant community. But before proceeding

to show the character of the work, I would just invite attention to the means by which it is sought to get the work into extensive circulation amongst Protestants. The agent appointed for the purpose is not a Roman Catholic bookseller, in which case the work would be comparatively harmless, but the leading Protestant bookseller in ————, who is agent for the "British and Foreign Bible Society," the "Religious Tract Society," the "Sunday School Union," and the "Church of England Sunday School Institute," &c. The work referred to places many of the historical facts in a light favourable to Romanism.

In the list of the Popes of Rome, St Peter stands at the head of the list, and Pius IX. at the foot, as being in the line of succession from St Peter, which every one acquainted with ecclesiastical history knows to be nothing better than a Romish figment.

Cranmer is represented as having been put to death for having been at the head of the council of Lady Jane Grey, whereas he was condemned and burnt for heresy, (Protestantism.)

Mary is represented as having put many Protestants to death contrary to the advice of Cardinal Pole; and the conspirators in the Gunpowder Plot are said to be goaded on to murder the king, and blow up the Houses of Parliament, because they were persecuted, &c.

The end of Queen Elizabeth is represented as having been most disconsolate, whilst Pope Alexander VI. is said to have been poisoned by accident. Luther protests "against what he calls the sale of Indulgences at Rome," and Calvin brings out "a new version of the Christian religion." Such are some of the leading features of this subtle work, which is intended to be placed on the shelves of Protestants as a standard work of reference.

Means are being adopted to expose the character of the book, and to defeat this little Romish plot.—Extracted from *The Protestant Churchman*, July 1867.

SCOTTISH REFORMATION SOCIETY—DUNDEE BRANCH.

WE again beg to notice the close of the controversial class in Dundee, which for so many years has been carried on very successfully by ministers there of various denominations. At the close of the present session, the usual written examination took place on the subjects treated of during the session. On the result being declared, the Rev. Mr Robertson, one of the examinators, expressed himself very highly pleased with all the papers written. *Five* of these were judged worthy of prizes, and two of honourable mention, and the names of the successful competitors are as follows:—viz., 1st and 2d, Mr J. R. Cooper and Mr James M'Kay, *equal*, (Paley's Evidences;) 3d, Miss Agnes C. Niven, (Papal Conspiracy Exposed;) 4th and 5th, Mr W. Kidd and Miss Marjory Baird, *equal*, (Britain's Romeward Career.) The names of the two declared worthy of honourable mention are Mr M'Kean and Mr P. Whytock. This class has been conducted with great spirit, and well attended. It would be very desirable, indeed, to see classes of a similar nature established in all our large towns in these days of profound ignorance in regard to the plans and principles of Popery.

LONDON CLASSES.

WE rejoice to hear that the Scottish Reformation Society have again secured the services of the Rev. Robert Maguire, rector of Clerkenwell, to conduct Protestant classes for the young men of London. We are especially glad to know that two sets of classes are to be conducted during the ensuing session—viz., one as formerly in the city, and one in the west end of London. We shall return to this subject in future numbers, but meantime we earnestly request the help of liberal Protestants to enable the society to meet the necessary expense connected with these extended and all important operations. Contributions for this purpose to be sent to the Rev. G. R. Badenoch, or to William Brock, Esq., at 12 Clarence Chambers, Haymarket, London. Why should not similar classes be established in every large town?

A RITUALIST REVIVAL.

A BALLAD FOR THE TIMES.

THE good old Vicar at length was gone,
And sorrowing tears were shed;
When an Anglican Priest, with his vestments on,
Was appointed in his stead.

His priesthood he could most clearly trace,
(Though winding the course it ran;)
Down from the great Apostles' days,
Ere Heresy's deeds began.

'Twas said, that "if so, from JUDAS alone
Came *his* Apostolic descent;"
But some there be, that are ever prone,
Such spiteful tales to invent.

He soon found fault with the Parish Church,
And since people could afford
To furnish an Owl with a decent perch,
The place should be "restored."

So he sent for an Architect, well renown'd,
To prepare a full "report;"
Wherein to his grief and dismay he found,
That the Chancel was *too short*.

An Altar of stone, as in days of yore,
Must now be built up with bricks;
On which to display his glittering store,—
Dishes, flowers, and candlesticks.

And the Nave, alas! was far *too light*,
And much *too plain* within;
For any smart Ritualistic wight,
To *perform* his antics in.

Meanwhile he taught some lads to sing,
And daily walk'd the Town;
Clad in a strange and half-bred thing,
Between a Coat and a Gown.

Of "the Bodily Presence," he oft discoursed:
And kindly pray'd for the dead:
He "Catholic Unity" much enforced:
And extra services read.

Of "the Days of Faith" he often spoke,
When Churches like mushrooms grew;
But he never once mention'd their galling yoke
And exacting revenue.

At length the Church was "restored," and there
Was such a sublime display;
That made the vulgar people stare,
And the Orthodox turn away.

The Chancel was gaudy with yellow and blue;
"The Reredos," flamed with gold;
And stranger devices, not a few,
The wondering folks behold.

For there was a Bird a-pecking its breast,
And a Lamb with a Union Jack,
With scenes from the life of ST. ETHELGAREST,
In the window at the back.

And the Priest in a plain white Alb appear'd,
With a neat Biretta and Cope;
A Pastor at once to be loved and fear'd,
Though he seem'd to be serving the Pope.

And the Chorister band in their clean white gowns
To the lighted Chancel sped;
Of course, the stupid country clowns
Might say "They are going to bed."

At the Altar, he bowed and knelt, and then
The Choristers sang a hymn;
So while *he incensed* the Low-Church men
An Acolyte *incensed him*.

"Lighten our darkness," the boys intoned,—
(It was hardly the place to joke,)
For the glimmering candles, it must be own'd,
Could hardly be seen for smoke.

"When the Wicked man turneth," the Curate read:
He could surely not mean the Priest;
Who every few minutes bow'd his head,
Or *turn'd himself* round to the East.

The farmers grumbled and tradesmen vow'd,
"From Church they ever would stay;
However, the nine days' wonder o'er,
The good folks had to pay.

It is certain, the Church was far from full,
For some went to chapels instead;
But so long as the Shepherd secured "the wool,"
Who cared how the sheep were fed?

With almost engineering skill,
He laid the "Confessional" drain;
Which needing a *vacant space* to fill,
Was discharged in his ear and brain.

Some said "This drain had a Romish smell;"
But they are much to blame,—
If a thing succeeds so amazingly well,
Small matter from whence it came.

"*Small matter from whence it came!*" Canst thou
Forget thy Martyr's blood,
Oh Britain! which from the ground e'en now
Doth vengeance ask of GOD?

Oh trifle not, then, with that hateful thing,
That grew in Mediæval gloom;
Or England again may feel the sting,
And lament her Apostate doom!

In truth preserve us, O Lord of Heaven,
From those who folly pursue;
Be the sins of our Nation and Church forgiven,
And unto the end, be endurance given,
To the faithful, the just, and true.

T. R. H.

HOW THEY DO THINGS IN IRELAND.

HOW THEY DO THINGS IN IRELAND.

(*From the Belfast Daily Express.*)

THE revelations that came to light in the course of three cases, tried at Monaghan during the last few days, are among the most remarkable ever made in a court of justice. Truth is often stranger than fiction, and there are some tales so extraordinary in themselves, that their simple narration more than supplies the place of note and comment. Impressed with this truth, we shall simply reproduce the accounts given on cross-examination by the Rev. Daniel Smith, a Roman Catholic priest, of the transactions in respect of which he was, in a prior case, convicted of riot and assault. The question was one of disputed possession, and the mode in which the Rev. Mr Smith practically enforced his view of the law is as follows:—"I got one of Mr O'Beirne's horses shot, and I think it was a very humane act to have him shot, as I believed it would strike terror into a number of persons that were about the place, that I was afraid might commit robbery." To shoot your neighbour's horse, to deter others from committing robbery, is certainly one of the most extraordinary acts of parochial ministration of which we have ever heard. But Mr Smith, in answer to Mr Harrison, continues:—"I stood by when the animal was being shot, and gave directions for that purpose, as I thought it might prevent a greater evil." Wishing to obtain an entrance into the house in question, Mr Smith, when the door was not opened, "broke it with a stone. I then put the fire out, and left again." Coming back again he found the servants of O'Beirne in possession, occupied in laying out the breakfast things. "I broke the tea things and tea pot with my stick, and then I think I kicked them with my foot. I also spilled the tea and kicked some of the bread, but the woman saved the rest." He then tells us that he placed men with pitchforks on guard at the door, and gave orders that one Finn, whom he had caught in the house, should get no food. Accordingly, as Mr Smith narrated with antithetic point, Finn got none for that day and the next, while he regaled himself with Mrs Kelly. This part of the narrative is so exquisitely told that we cannot refrain from giving Mr Smith's own words:—"I did all I could to prevent him from getting food. I did not know at the time that any of the men gave him bread, and if I had known it I would have been very angry. I said my prayers during those two days, and prayed for O'Beirne and Finn. Mr O'Beirne remarked several times that my conduct was not becoming a Christian minister, but I do not agree with him in that." This is a point on which the public will form their own opinion, and they will be assisted in so doing by the Rev. Mr Smith's own narrative. In pronouncing on the Rev. Mr Smith the moderate sentence of six months' imprisonment, Baron Fitzgerald remarked that the duty he had to perform in this case was one of the most painful ever cast upon him. He is willing to believe that the Rev. Mr Smith was actuated by no personal motive, but simply "desired to promote the interests of one of his parishioners, for whose welfare he was naturally and creditably anxious." It is a pity, perhaps, that such amiable motives do not entitle men to shoot their neighbours' horses, break open doors, and kick about cups and saucers. But such is the state of our law, and as long as it remains unaltered it must be obeyed, and the welfare of parishioners promoted in some other way. What if profane men, who are without the lofty motives

by which the Rev. Daniel Smith was actuated, and who neglect to pray for those whose horses they shoot, and whom they imprison and starve, should imitate the outward actions of the reverend gentleman? What if they should plead the example set by a man of superior education and a minister of religion?

THE CATHOLIC CHURCH *VERSUS* THE ROMAN CATHOLIC CHURCH.

FIRST PRIZE ESSAY BY THE REV. WILLIAM ARTHUR DARBY, M.A., F.R.A.S., RECTOR OF ST LUKE'S, MANCHESTER.

(*Continued from page* 34.)

THE Catechism of the Council of Trent, or The Roman Catechism, published by Pius V., September 1566, is likewise only of Papal authority, nevertheless it is received by the Church of Rome everywhere. It puts forth the same claims as the Roman Creed—the Roman Church is *the* Catholic Church, and the Pope presides over the Universal Christian Church.

"Superior to all these (priests, bishops, archbishops, and patriarchs,) is the Sovereign Pontiff—the Father and Patriarch of the whole world." Sitting in that chair in which Peter, the prince of the apostles, sat to the close of life [?], the Catholic Church recognises in his person the most exalted degree of dignity, and the full amplitude of jurisdiction, a dignity and a jurisdiction not based on synodal, or other human constitutions, but emanating from no less an authority than GOD HIMSELF. As the successor of St Peter, and the true legitimate vicar of Jesus Christ, he therefore [the Pope] presides over the Universal Church, the father and governor of all the faithful, of bishops also, and of all other prelates, be their rank, station, or power what they may," p. 320.

In this passage Pope Pius V. endorses some of the gravest theological and historical fictions ever perpetrated in the Roman Church. That Peter was ever at Rome, or was ever Bishop of Rome, can never be proved. The evidence—scriptural, patristical, and historical—on the other side, is clear, full, and conclusive. That the Pope is Peter's successor may be true in the same sense in which the night succeeds the day, but in no other; and that the Pope has authority from God himself to preside over the Universal, or Catholic Church, is about as well established a fact by Scripture, tradition, and history, as that the Emperor of China is "the Son of Heaven," and that "the Celestials," his subjects, are the true Catholics. It is true, however, that the assumptions of Catholicity, as regards the Roman Church, put forth in the Roman Creed and Catechism, were among the aspirations of the Popes in the beginning of the seventh century. The bishops of Rome, after the removal of the seat of empire to the East, were ambitious of widening the borders of the Roman Church, until it became co-extensive with the old Roman empire, and until the Pontiffs ruled in ecclesiastical authority like the old Cæsars, as political rulers of the world. Gregory the Great was looking up to this honour when John, the patriarch of Constantinople, put forth his hand and plucked the title of "Universal Bishop" like a ripe apple from his grasp. Hear Gregory's indignant remonstrance—"What, therefore, dearest brother! wilt thou say, in that terrible trial of the Judge who is coming, thou who dost affect

to be called not only Father, but *General Father* of the world? What wilt thou say to Christ, *the* Head of the Universal Church, in the trial of the last judgment, who by the appellation of 'the Universal' dost endeavour to subject all His members to thee? Whom, I pray, dost thou mean to imitate in so perverse a title, but him, [Lucifer], who, despising the legions of angels, constituted in fellowship with him, did endeavour to break forth into the top of singularity, that he might be subject to none, and also be himself *alone over all.* I confidently say, that whosoever doth call himself 'Universal Bishop,' or desireth to be so-called, doth in his elation forerun ANTICHRIST, because he pridingly doth set himself before all others." Whatever effect this homily might have had on the patriarch John, it is very apparent from the history of the Popes, Gregory's successors, that it had none whatever upon them; for Boniface III., but a few years afterwards, by his iniquitous compliance with the deeds of the usurper Phocas, obtained a declaration on authority from the emperor of the universal headship of the Roman Church; and accordingly Boniface, not having the lecture of Gregory the Great before his eyes, did assume the title and style of "Universal" or "Catholic Bishop," which his successors in the Roman Pontificate continue to hold unto this day. If Pius V. had adhered to truth and to history, the Roman Catechism should have read—"He (the Pope) therefore presides over the Universal Church—a dignity and a jurisdiction emanating from no less an authority than *the emperor himself.*" It may be added that in Gregory's twentieth letter to the Emperor Maurice, he calls the title of Universal Bishop "*a name of blasphemy.*" Moreover, the facts of New Testament history, as well as the records of Ecclesiastical history, are directly opposed to the assertions of the Trent Catechism.

The first church at Rome was only a branch of the trunk of the Hebrew Church, Rom. xi. 18; and so far from being the Catholic Church, the Christians were called a sect everywhere spoken against, Acts xxviii. 22. It is true their faith "was spoken of throughout the whole world," Rom. i. 8; but it did not follow from this that their church was spread at that time over the world, for similar language is made use of by the apostle in describing the Church at Thessalonica, 1 Thess. i. 8, which is not supposed to prove the Catholicity of that Church.

The Epistle to the Romans is in many respects the most valuable portion of the New Testament in the controversy with the Church of Rome. There is represented, from the pen of the Apostle Paul, the Catholic faith, and worship of the Roman Church of the primitive ages. Where can we find Rome as "The Mother Church?" Where "The Universal Bishop," appointed by God himself? Where the new dogmas, sacraments, and worship of the modern Church of Rome? Echo answers, where? The attentive study of this epistle has led many humble and intelligent inquirers to the conclusion, that the old Roman Christians were really true Protestants, and that the Reformation of the sixteenth century brought in no new religion, but merely restored the old Christianity of the New Testament.

The general, or "Catholic" epistles of St Peter, do not shadow forth the assumptions of Roman Catholicism, as characteristic of the Christian Church, ministry, or faith. Peter calls himself an *Elder*, or *Presbyter*, and if he did so from modesty, his pretended successor ought to follow his example. He mentions no "universal Bishop" of the Christian Church, but "the Shepherd and Bishop of souls," the Lord Jesus Christ, who, as

"the Chief Shepherd" over all the shepherds of the flock of God—the Church, shall one day appear to bestow a crown of glory, that fadeth not away, on them that "feed the flock," and "are ensamples to the flock," and not "lords over God's heritage," 1 Pet. v. 2–4.

The religious system now generally known as Popery, Romanism, or Roman Catholicism, of which the Pope is the head and the representative, is the subject of prophecy in its ecclesiastical and local position, growth, progress, and final doom, by the prophet Daniel in the Old Testament, vii. 23, 26, and by the apostles Paul and John in the New Testament, as the great apostacy of the latter day, 2 Thess. ii. 3, 10; 1 Tim. iv. 1–6; Rev. xiii. 2–7; xvii. 1, 18; xviii. 1, 24. It has become fashionable in our day—even among theologians as well as politicians, to ridicule the argument against the papal system, supplied by "the more sure word of prophecy." Our forefathers were not of this mind, they were mindful of the words of Paul, "*If thou put the brethren in mind of these things* (ver. 1–4) *thou shalt be a good minister of Jesus Christ,*" 1 Tim. iv. 6.

Romanism is really a compound system, embracing principles of Scriptural Christianity, defunct Judaism, ancient Roman paganism, and various heresies of the fourth and fifth centuries. It received gradual accessions from many sources, until it finally culminated in the Council of Trent, the canons of which were embodied in the creed of Pope Pius IV., 1564.

It becomes a serious question, whether such a religious system, having only "a form of godliness, and denying the power thereof," and really an apostacy from the Christian faith, can nevertheless be called *a church*, and acknowledged as a branch of the Catholic Church of the world? To this question it may be replied, the Jewish Church in our Lord's day was perhaps as much an apostacy and a fallen church, as the Church of Rome now is, and yet our Lord and His apostles never mooted the question—whether it were not truly the visible Church of God on earth? The Jews held truth mixed with error, ordinances of God mingled with traditions of men; a few Israelites indeed, mingled with great numbers of unbelievers; the wheat lost in a vast quantity of chaff; so in the Roman Church, the Romanists still hold the inspiration of Holy Scripture—though they corrupted the canon of Scripture at the Council of Trent. They hold the Catholic faith of the Trinity, though they nullify that faith by the worship of the Virgin. They hold the two sacraments of the Christian Church, though they pervert them by transubstantiation and baptismal regeneration, and add five new sacraments to the ancient two. They hold the atonement and intercession of Christ our Lord, though they dishonour the Redeemer by their doctrine of human merit and the intercession of saints and angels; yet, because of the truth which the Roman Church holds, and because of the example of our Lord, in the case of the apostate Jewish Church, we are bound to acknowledge the Church of Rome to be a branch of the Catholic Church. God has not yet entered into judgment with her, and our duty towards her should be characterised by faithfulness and charity, "speaking the truth in love."

If it be asked—"What name should be given to those religionists in this country who style themselves peculiarly and exclusively 'Catholics'?" it is answered, the liberty and toleration of the laws of Great Britain allow all religious societies to adopt whatever name they please; and when the designation appears in official documents belonging to any religious body, it becomes the legal and proper name of that church or people. On this

principle the Roman Church has spoken *ex cathedra* by the voice of one of her Popes—Pius IV.—the author and finisher of her novel faith both in his creed, (12th Article,) and also in the Papal Bull which promulgated that creed, and she has formally and authoritatively baptized herself in the face of the whole world as "The *Roman* Church" and "The *Roman Catholic* Church." "I, N——, believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church."—*Bull of Pius IV.* "I acknowledge the holy catholic and apostolical *Roman* Church, the mother and mistress of all churches, and I promise and swear true obedience to the *Roman* Bishop," &c.; "this true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N——, *promise, vow,* and *swear,* most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office, *so help me God and these holy gospels of God.*" Such is the concluding clause of the Creed of Pope Pius IV., so that all the ecclesiastics and members of the Church of Rome are sworn on the holy gospels, not only to the articles of faith contained in the Creed, but also to the designation of their Church—(*Roman Catholic*)—and of the head of their Church—(*the Roman Bishop*), consequently the proper designation of the members of the Church of Rome is—*not* "Catholics"—but *Romans* or "*Roman Catholics.*" They surely cannot quarrel with us if we call them according to their authorised creed, and call them by that name which they have sworn to call themselves.

An effort has been made in this country during the last thirty-five years to omit the term *Roman,* and call the members of the Church of Rome simply "Catholics." The Jesuits, who directed the papal interests in this country at the time of the Emancipation Act of 1829, were shrewd enough to discover that the name "*Roman*" was offensive to Englishmen, and that, at a later period, the prejudices of the people of this country was strongly excited by the Papal Aggression of 1850. Hence, in all official documents the word "*Roman*" has been omitted altogether by the papal hierarchy in Great Britain, and also by their members of Parliament in the debates of the Lords and Commons. They have persevered, in a long and vigorous effort, to alter their name, and have so far succeeded. Even the ministers of the crown now call them "Catholics," not "Roman Catholics," as they did thirty years ago. Thus, the Church of Rome in Great Britain has usurped a title to which she has no claim, which is absurd in itself when applied to any local or particular Church, and which belongs equally to all the Churches of Christendom and of the world; and this has been done in direct violation of the name chosen and chronicled by Papal authority in the creed of Pius IV., and universally adopted by her priests and people throughout the world.

The nomenclature of the churches of Great Britain sadly needs revision, but this is a matter that cannot work serious injury to the general interests of religion. If, however, one branch of the Church should chose to call themselves "Christians," the title would naturally be considered *invidious,* inasmuch as it would imply that other churches were *not* Christians, and the religious world would, very properly, refuse to endorse such a cognomen. So when the members of the Church of Rome in this country change

their name from "Roman Catholics" to "Catholics," the name becomes invidious, as much as to say "*we* are *the* Catholics, and none others belong to the Church Catholic;" and on this ground the public ought not to sanction their change of name and their assumption of the title "Catholic."

(*To be concluded in next number.*)

WAS ST PETER EVER AT ROME?

AN intelligent correspondent makes the following valuable suggestion, which we shall be glad to see taken up and prosecuted with energy:—

"I wish some one would start a prize essay for 'St Peter never at Rome.' It is now the all-absorbing subject in the Church of Rome. All the leading towns in England, and I suppose in Scotland, are filled with placards of the utterances of Papal preachers on the subject in their churches. The late Papal consistory of 450 bishops was assembled to endorse *the great lie* of '*St Peter at Rome*,' and the Protestant world, Gallio-like 'cares for none of these things.' What if you would ask, through the next *Bulwark*, seven of the large towns to give £5 each towards such a prize in a two-fold form—one a pamphlet, with the whole subject and argument, original quotations, &c., and for the better educated class; and the second a summary of the argument and authorities, to be published at *one penny* for the working classes. The first a prize of £25, the second a prize of £10; the thing might be easily done, and would be a seasonable and good work for God's truth just now."

NOTES OF THE MONTH.

DR WYLIE has been lecturing in several towns in England on Popery with much acceptance.

ANTI-ROMISH PROCEEDINGS IN AUSTRIA.

On the 26th July the Austrian Parliament, by a majority of 130 to 24, decreed that the Concordat with Rome should cease to exist. This Concordat was established in 1855. Its effect was that "from the emperor downwards, every person, institution, and thing in Austria was to be submitted to the Church; education was confided to her, worship was confided to her, every grand transaction of life—birth, marriage, burial—could be legalised only by her assent." This is gone.

POPERY IN BIRKENHEAD.

It appears that the efforts of the priests at Liverpool and Birkenhead were successful in preventing any public riot during the lectures of Mr Murphy. This proves that the priests can prevent public riots when they please, and therefore they should always be held responsible when riots do occur. Nevertheless, the Romanists of Birkenhead indicated with sufficient plainness that their old malignant spirit was unchanged, as will appear by the following paragraph, which we have taken from the public papers:—

"About a dozen persons, chiefly of the lower orders of Irish, were summoned at Birkenhead on August 6th, for having their chimneys on fire on the night of the 29th ult. That was the first evening of Murphy's lecture, and it being known that the police would be concentrated about the Town-Hall, advantage was taken of the circumstance by many of the inhabitants to set fire to their chimneys, perhaps in order to save the expense of paying for their being swept. The police-officer who proved the case against several said that about nine o'clock there were at least 200 chimneys on fire in Oak Street, St Anne Street, Edgar Street, and Cleveland Avenue. The flames were so great that at one time he was afraid the whole town would be on fire.

It was clear the chimneys were purposely set on fire. One person succeeded in satisfying the bench that his chimney was fired from one of his neighbours'. Mr Preston said all the rest were clear cases. They must each pay a penalty of 5s., and 2s. 6d. costs, or go to jail for five days."

PRESIDENT JUAREZ AND LOTTERIES IN AMERICA.

The following affords a good example to all classes of rulers :—

"In answer to a petition presented by two ladies of San Luis Potosi, asking President Juarez to allow the continuance of a lottery which had been established to supply funds for the two 'houses of mercy' under their charge, the chief magistrate replied ordering 1000 dols. to be delivered to them by the Minister of the Treasury on behalf of those houses, but refusing to allow the continuance of the lottery. The consequence of this request has been the issuing of the following :—'Decree against lotteries and raffles. Benito Juarez, Constitutional President of the United Mexican States, to the inhabitants thereof: Know ye, that in the use of the ample powers with which I am invested, and considering that lotteries should be regarded as among prohibited games, and prejudicial to society, for the reason that they consume the fruit of labour of the working and needy classes, and because, through the incentive of great gain, although an improbable one, they weaken the stimulus to labour, which is the first basis of the social welfare, I have deemed well to decree the following :—Article 1. Lotteries or public raffles, whatever may be their object, are forbidden throughout the republic, and must be considered as among immoral and prohibited games. In consequence, lotteries and raffles that may have been permitted or authorised by any decree or provision of any authority whatsoever, shall cease at once. To this effect I order the printing, publication, and circulation of this decree and its due observance.—Benito Juarez. To citizen Sebastian Lerdo de Tejada, Minister of State. Given at San Luis Potosi, June 28, 1867.'"

POPISH INTOLERANCE IN IRELAND.

The following is taken from the *Daily Telegraph*, and it illustrates the undisguised intolerance of Popery in Ireland, whilst it is so clamorous for greater power and privileges in this country :—

"The Rev. W. Campbell, a well-known Wesleyan general missionary, has been savagely attacked in the town of Granard, county Longford. The rev. gentleman states that on Tuesday he was returning from Cavan to Athlone, having to pass through Granard, but did not intend to preach. The head constable, at his request, walked with him a short distance, and when he was leaving a woman recognised Mr Campbell, having seen him two years before when he preached in Granard in the open air. She made use of some intimidatory language, for which the head constable reproved her. A desperate mob then assembled, assailed Mr Campbell with stones, and forced him to take refuge in the police barracks. There he remained two hours, the mob outside shouting for his appearance, and calling such names as 'Garibaldi,' and 'Antichrist.' At length he had to leave, which was the signal for terrific vociferations, accompanied by a volley of stones. The police did all they could to protect him, but were too few in number to contend with the mob. Mr Campbell had to fly for his life. He was struck on all parts of the body, his hat cut through, and a deep wound inflicted on his head. The reverend gentleman adds: 'I had to fly bare-headed, and, when out of the town, I met a man leading a horse, from whom I expected some compassion, but he turned like a fury, and threw large missiles at me. I did not know where I was going, but the Lord led me to the house where I was well taken care of, W. Kelley's, Esq., of Kilcourcey. My wounds were properly attended, and I soon forgot all care and pain. I have no vindictive feeling to gratify. I can, from my inmost heart, pray God not to lay this sin to their charge ; but they ought to be taught to allow to others the privileges they are constantly clamouring for in every session of Parliament, and never more so than during the present one—that of perfect equality; but it would really appear that we, as Protestants, live in this country by mere toleration. The blood shed on Tuesday and the other wounds are only a sample of what is very likely soon to come to pass as a punishment for Protestant unfaithfulness.'"

POPISH ENDOWMENTS IN NEW YORK.

It is often alleged that, if all Protestant endowments were only abandoned, Popery, as a matter of course, would ask and get no more money

from the State. Experience, however, does not confirm this somewhat shallow view. On the contrary, experience proves, apart from any question of principle, that even where a general theory is adopted, the State, opposed to all religious endowments, Popery contrives still to get them in no stinted quantity. We quote the following paragraph from the *Independent*, an organ of the English Dissenters in reference to the United States :—

"The New York journals have just discovered that in that State and city large sums of money, land, and leases at merely nominal rents, have recently been granted to the Roman Catholic priesthood. During the year ending September 30, 1866, the legislature of New York State appropriated 50,800 dollars for churches, schools, asylums, and hospitals, and of this sum 45,674 dollars were received by Roman Catholics. In addition to this sum, a special donation of 78,500 dollars was made in 1866 to the 'Society for the Protection of Destitute Roman Catholic Orphan Children;' and since the beginning of the present year a second appropriation of 80,000 dollars has been made to the same society. In the city of New York, the Common Council, in 1865, appropriated the sum of 97,522 dollars for sectarian purposes, and all, with the exception of 5522 dollars, for the benefit of the Roman Catholics. Two large blocks of ground on Fifth Avenue, New York, have been 'leased' to the Roman Catholic Orphan Asylum for ninety-nine years at one dollar per annum. These lots are at present worth about a million of dollars, and the Roman Catholics have already begun to erect on one of them a cathedral capable of accommodating 15,000 people."

POPISH ASSUMPTIONS IN BRITAIN.

In the recent evidence before the committee on the Ecclesiastical Titles Act, the true spirit of Rome came clearly out. We give an extract from the proposed report of that committee, by Mr Walpole, which credulous Protestants would do well to study. The doctrine of Mr Hope Scott, of course, applies more strongly to dissent.

"When Mr Hope Scott was asked the question, 'Then, if any bishop was to intrude into the see of another bishop in this country, it would be, in the eye at least of that portion of the Church which was in this country, a schismatical act?' his answer was,

"'There is no doubt at all about it. The fact is that the Roman Catholic Church would not be justified in placing bishops anywhere in England, or in Ireland, if it did not deny the authority, practically speaking, of the bishops of the establishment; it is, of course, an issue between the two religions, which it is of no use blinking.'

"And when Mr Hope Scott was further asked, 'But the Roman Catholic Church assume that the English Episcopate has no existence?' his answer was, 'Most undoubtedly. The appointment of any ecclesiastical officer whatsoever of the Roman Catholic religion, and the appointment of any priest exercising cure of souls, is a negation of the Established Church; and that is, of course, a part of the religion which is supposed to be freed by the Act of 1829.' Your committee are surprised at this last observation, since they had always understood that the Act of 1829 had expressly declared, with reference to the assumption of territorial titles by Roman Catholic prelates, and as a reason for their not being assumed, that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, are by the respective Acts of Union of England and Scotland, and of England and Ireland, established permanently and inviolably. Bishop Ullathorne concurs in the observations made by Mr Hope Scott on this part of the subject."

POPISH LIBERALITY.—The Duchess of Leeds and Lady Herbert of Lea has each contributed £10,000 towards the purchase, for Roman Catholic purposes, of Prior Park; and a Yorkshire gentleman has given £5000 for the completion of the unfinished chapel.

Letters to the Editor.

LOTTERIES.

(To the Editor of the Bulwark.)

DEAR SIR,—I am glad to observe that decided action is now to be taken for the suppression of lotteries; of which action two papers circulated along with a recent number bear information.

There are lotteries not carried on by the Church of Rome, but got up frequently by some Protestant congregation for the purpose of raising money to pay off congregational debt. I hope that in the execution of the law against lotteries, these, as well as "Romish lotteries," will be put down. The one is wrong as well as the other; and such lotteries as I have mentioned are the more scandalous and demoralising from their being got up and carried out by parties whose professed creed condemns such. I mention two of such cases that lately came under my own eye. A Free Church congregation got up, within the present year, a lottery of the kind mentioned; and I know of one district in the centre of Perthshire that was most assiduously canvassed for ticket-holders. The congregation was situated at a considerable distance from this district, and if the other districts, alike contiguous, were canvassed in the same way, the endeavours put forth in connexion with that lottery must have been of no mean kind.

In the month of September last a bazaar was got up by a Free Church congregation in Dumfriesshire for the purpose of raising funds to clear off some congregational debt. Being at the place where this fancy fair was being held, I entered the tent, along with some friends, to take a view of the various articles exposed for sale.

To my astonishment I was soon beset on all sides, and by both sexes, to "put in" for this and the other article that was to be disposed of by lottery.

It is to be hoped that such conduct will not in future be attempted; but if it should, let the law be executed without any partiality.

All Protestants ought to aid by their example in the suppression of the abuse of the lot, and profanation of an ordinance of God.—I am yours, &c.,

A READER OF "THE BULWARK."

VOICE FROM JOHN BUNYAN'S COTTAGE.

(To the Editor of the Bulwark.)

ELSTOW, BEDS, *July.*

DEAR SIR,—Being at this moment seated in the very room where good old John Bunyan wrote out many of his glorious thoughts, my mind naturally turns to the history of the Christian Church in our native land. What countless noble soldiers and martyrs for the truth, God in His mercy and goodness has raised up in it! What unspeakable blessings we, their children, enjoy through their labours and sufferings; and therefore what a priceless treasure is left to our keeping! Most earnestly and solemnly we say, God help us to be true to our mission; the more so, on account of the great advances recently made, and still making, in the promulgation of errors of the most dangerous and pernicious nature. In such a train of thought I recollected the kind invitation made in one of your recent issues, to offer any suggestions which may tend to the success of the efforts of all earnest Protestants to stem this tide of evil. I therefore would humbly suggest, nay, *urge*, if I may, the following thoughts. First, it is notorious that our adversaries have a thoroughly tried and, as far as they can make it so, a most perfect organisation of their strength and means. Secondly, this organisation extends over every portion of Great Britain, and embraces the minutest details. And, thirdly, that it is in active operation in every land where the Christian name is professed; and, lastly, that its assumptions are the most arrogant and relentless that it is possible to conceive. From all this I shall attempt to draw but *one lesson* just now, because on it I wish to fix all possible attention—because on it depends the measure of success we may hope to achieve; nay more, upon it probably depend the issues of happy triumph or disastrous defeat. This one lesson, then, is the imperative necessity for *Protestant organisation*. In the face of a foe long practised in it, and for many centuries having the most astute men of every age to conduct it, how can we hope for success if we remain without organisation? How can we be so childish as to

expect anything but discomfiture and disaster? I suppose many of our readers will say, "Very true; but what organisation is practicable, and how is it to be set about, and who are to begin it?" These questions are not so difficult to answer as may at first sight appear; for we have, thanks to the Scottish Reformation Society, the means and materials ready to our hand—at least enough to make an immediate beginning. Let the whole of Great Britain be divided into districts, or at least so many parts of it as are found to possess the nucleus, however small, of a Protestant association. Secondly, Wherever an association is in anything like regular operation, it should put itself into regular communication with the nearest similar associations, if any there be within a convenient distance. These associated societies should form a district; they should hold a district meeting at least twice in the year, to which delegates from each society should be appointed, and present a written report as to their doings and progress, their prospects, and wants. There should also be a yearly meeting, consisting of delegates and friends from each district association, who should present a written report of their district, of the same character as those which have been produced by each society constituting their district. In this way a good approximation to a perfect knowledge would be obtained of what had been done, and of what might further be hopefully attempted. Many earnest and superior minds would thus be brought into contact, to labour unitedly in the same cause; and in no few instances new friendships would be formed among valuable men, who would otherwise never probably have known of each other's existence. Such yearly meeting should appoint a committee (chosen from the district delegates) to draw up the annual report, accompanied with such advice and remarks as the events of the past year might suggest. There should also be some means of putting the manager or managers of each district association in possession of the names of all who had taken any open and active part in promoting Protestant views. If the rules for admission to membership were made with true wisdom and catholicity, we should have such a formidable weapon of defence and offence as the enemies of Christ and His truth have never yet seen, and such as, with God's blessing, must secure a complete and lasting victory. May such a glorious legacy be ours to give to our children's children, and may it be begun without delay, and never stop till its completion! Amen.—Yours very truly, JOHN PYM.

POPERY IN BIRMINGHAM IN THE NINETEENTH CENTURY.

(To the Editor of the Bulwark.)

BIRMINGHAM PROTESTANT ASSOCIATION,
August 3, 1867.

SIR,—I have just read the letter by "A Scotchman in England" in the present month's number of your invaluable *Bulwark*, having reference to the "unchangeable nature of Popery," and what "we may expect should Rome gain the mastery." I cannot refrain from saying a few words upon the subject, having just suffered from Popish intolerance.

It is a little over a month since the Popish riots. I am now comfortably settled in a new residence, (having been compelled to leave my house at Handsworth owing to Popish intolerance,) just thinking over the past excitement. Popery has made a display of its true character. Birmingham Protestants now see what it is. What our various Protestant societies have been endeavouring to enforce for years past, a Popish mob has done much more effectually. An exhibition such as we have witnessed is enough to arouse all England against further encouragement of Popery.

Here is a fact. On a Sunday afternoon, in the midst of one of the most liberal towns in the kingdom, a building where the gospel is being preached is attacked, blood is shed, and a riot is witnessed. My father's house is first attacked. While at tea, with a sick wife, and several other members of the family, a mob is allowed to assemble at some short distance away, march with stones or brick-bats to the house, and in a few minutes completely riddle every window in the place. Such is a correct statement of the case.

And now, I ask, what will Protestant Englishmen say to these things? Will they not arouse themselves? Will they not come forward and declare their determined opposition to further Papal encroachments? It is time to arouse ourselves when Popery is at our very doors!!! Let Protestants now speak ere it be too late, and cease not their efforts in opposition to Popery till the cry shall ascend to heaven, "Babylon the great is fallen, is fallen."—I am, &c.,

THOMAS HOPE, Aston House.

UNSOUND PROTESTANT M.P.'S.

FILEY, *27th July* 1867.

SIR,—For years I have subscribed to the *Bulwark*, and I have always read the notices as to Parliamentary proceedings with great interest.

But to carry out to the fullest extent the usefulness of your publication, will you allow me to suggest that it would be most valuable for reference in future contests if you would give the division-lists (including pairs) upon every occasion in each session when a division takes place in the interests of Protestantism *v.* Popery.

Many members who shirk their duty altogether, or vote contrary to the best interests of the country, would find themselves confronted by a reference to your lists when next before their constituents.

I trust you will commence by publishing the division-lists of the session now closing as to the attempt to Romanise the viceregal appointment for Ireland.—I am, &c.,

A PROTESTANT.

[We are aware of the importance of this, but our limited space makes it difficult to accomplish it. We shall see what can be done.]

THE PLAGUE OF PUSEYISM.

(To the Editor of the Bulwark.)

SIR,—Whenever England has been visited by any great calamity, such as the cholera or the cattle plague, special prayer-meetings have been held, and prayers read in the churches, for the purpose of asking God to remove such calamities.

Should not the clergy and laity of Great Britain, who are not *High Churchmen*, meet together to ask God that *Puseyism*, which is a far worse plague than the cholera, might be frustrated?—I am, &c.,

A PROTESTANT LADY OF ENGLAND.

Notices of Books.

THE LIFE OF THE REV. WILLIAM MARSH, D.D.*

ALL true ministers are ambassadors for Christ, bearing the peace—speaking entreaty from the Father; in Christ's stead, beseeching sinners to be reconciled to God. Their very presence in the church and in the world is, as it were, an olive branch, held forth by the Divine hand even to the most rebellious. And every time our eyes behold our teachers we should give God thanks, and take fresh courage. Dr Marsh, as all the Churches know, was a good minister of Jesus Christ, bearing not only a faithful message in the pulpit, but living so near to Christ that those who saw him might well seek to see Him of whom the servant testified. Many saw and believed, and went on their way rejoicing and working; but his voice is heard no more on earth, yet has his blessed life-work ceased? No, his life, with its thrilling interest, has been stereotyped and given to the Churches by the wise and loving hand of one of his daughters. Her book will at once take its place as one of our best biographies, and we recommend it very strongly as faithfully, earnestly, and graphically written. It will be very highly prized even by those who may never before have heard of her father's honoured name, and we believe and pray that it may be blessed to saints and sinners even more than his personal pleading was during his life on earth. It may be read now by thousands in this and the following generations, and we wish it God speed most cordially. We have marked many passages as extracts, but our space is very limited. All his letters are beautiful. The word of Christ dwelt in him richly, and the wisdom from above seemed ever ready to flow from his lips or his pen. One cannot conceive a gentler or more loving nature, yet his tenderness was very far removed from mere softness. He was a fearless soldier and a faithful watchman, never shunning controversy or failing to warn the Church of danger, whether he saw it within or beyond the Zion on whose battlements he stood. He says, "controversy, with meekness and wisdom, in the present day is a bounden duty;

* By his Daughter, the author of "Memorials of Captain Hedley Vicars." London Nisbet & Co. 1867.

silence would be too like neutrality, and *neutrality is treason.*" In regard to innovations in public worship he writes,—"With regard to our Church matters, there are many things which may seem harmless in themselves, but become dangerous by their affinity. A strong effort is being made to unite the Latin, Greek, and English Churches. This would be the ruin of our constitution, and of the prosperity of our country, because it is contrary to the Divine will, as revealed in the Holy Scriptures, to unite truth with error. The main object of introducing intoning, and other practices which usually accompany it, into the churches of our country, is to undermine the principles of the Reformation, by accustoming the congregations to listen to a service *performed for them*, appealing more to the senses than to the spirit; and in that, and other ways, assimilated to the mode of worship of the Church of Rome. As patriots, no less than as Protestant Christians, we should resist everything which would help to open the flood-gates to Romanism. It is said by some, that the spirit of the Church of Rome is now more in accordance with the tolerant spirit of the Church of England. But, alas! while she claims for her prerogatives infallibility and unchangeableness, she must act upon her original persecuting dogmas wherever she has the power, as we see in the case of those noble Spaniards who have just been saved with great difficulty, by the appeals of several governments, from the horrors of galley-slavery, to which they were sentenced solely for the crime of reading the Word of God! The Church of England has not only declared in her rubric the doctrine of the Church of Rome, touching the sacrifice of the mass, to be '*idolatry abhorred of all faithful Christians;*' but she deems the system in general to be so dangerous, that out of her thirty-nine Articles she has sixteen expressly against the same, besides the strong protests in many of her homilies. The sixth Article is the glory of our Church; by that may she always abide, and may you and I as individuals do so likewise. 'Holy Scripture containeth all things necessary to salvation; so that, whatsoever is not read therein, nor may be approved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation.'" He viewed with equal distrust and anxiety the increase of the number of Sisterhoods, saying, "The system cannot but culminate in the Church of Rome as surely as a river flows to the ocean."

This fascinating book presents us with a beau ideal of what a Christian family should be, each member preferring another before himself, or herself, giving honour to whom honour is due, and all bound closely together in the love and service of one Master, whose Name they hallow in daily domestic conversation, and in daily domestic duty. Where heart religion is felt, family religion ought to be expressed, not only at the family altar, but "all the day long," for "out of the abundance of the heart the mouth speaketh." Many souls were won to Christ by seeing what a power for consolation and for joy His grace gave to Dr Marsh and his family, and many were constrained to say, "This religion must be a good one." We hope that many who read this life will seek grace to testify in like manner to the grace of their Divine Redeemer, "holding forth the Word of life," both by word and example, that God may be glorified in the salvation of souls.

THE STORY OF COMMANDER ALLEN GARDINER, R.N.*

When the Son of God had finished the work given Him by the Father, He entered into the rest which He had won for Himself and for His people, but before leaving the scene of His completed labour, He gave His Church a great work to do, and "to every man his work." His command was, "Go ye into all the world and preach the gospel to every creature." More than eighteen centuries have been allowed to His servants, but how little has been accomplished! When we look at the great continent of South America, crowned with beauty and fertility, teeming with tens of thousands of immortal beings, and remember that it is still "lying in the wicked one," should not the Church's conscience be troubled and her energies be roused?

In the book before us we have the history of one whose spirit was stirred within him when he saw the great continent wholly given to idolatry. Captain Allen Gardiner devoted himself to the apparently hopeless task of rescuing the South American Indians from the dominion of Satan. He laboured in faith, "hoping against hope," and at last perished on the shores of Tierra del Fuego, one of a little band of faith-

* With Sketches of Missionary Work in South America. By J. W. Marsh, M.A., vicar of Bleasley, and W. H. Stirling, B.A., superintendent missionary for Tierra del Fuego. London: Nisbet & Co.

ful men, whose only work seemed to be to point out the way, and then lie down and die. Those who died first were buried as they fell, but the stronger among them lingered on through famine and sickness till they were left to die alone, and to leave their unburied bodies to be found appealing, as it were, silently but most powerfully to others to come and lift up the standard of the cross which they had borne even to the end.

The history of the life, labours, and death of Captain Gardiner, the story of the mission-ship the 'Allen Gardiner,' and of the planting and growth of various mission stations on the Continent, form a most interesting narrative. Indeed, every item of information as to the countries or the nations of South America is intensely interesting. Rome has degraded many nations, which a few centuries ago were beginning to rise, and which would ere this have been high in the scale of civilisation but for the withering influence of her worse than heathen doctrines. We cannot penetrate the mysteries of God's Providence to see the holy and wise reasons of His suffering this state of things to have existed so long, but we can hear and obey His unqualified command to preach the gospel to every creature in all the world. We recommend "the story of Allen Gardiner" very earnestly to all our readers, and we beseech them to join us in praying that the kingdoms of this world may soon become the kingdom of our Lord and of His Christ; and in seeking grace that the Master, when He comes, may find every man at his work. We had marked several passages for extract, but our limited space forbids us to quote them; we can only commend the little work itself to all who are interested in the success of Christ's cause throughout the world.

PERSONAL RECOLLECTIONS OF THE HON. G. W. GORDON.*

This is a story of thrilling interest, conveying to us much minute information concerning the life and death of one whose name is familiar to almost every British ear. We are made acquainted with his private as well as his public life, and when we have learned to love and admire him we are suddenly brought to the place of his execution, although we have certainly not found him to be worthy either of bonds or of death. The life of such a man might be written as a heroic poem; his character was so enthusiastic, generous, and pure, and his labours for the temporal and spiritual interests of the oppressed were so abundant, unwearied, and successful. Our country has much to answer for to the Judge of all the earth for the way in which she has governed the natives of those countries which she has been permitted to conquer. It is the imperative duty of rulers to govern according to the Word of God, and unless they do this, no true peace can exist in their territories, and it is only when they seek to honour Zion's King that He will extend to them the sceptre of true blessing. Had the State always been as a nursing father to the Church, how much happier would the history of these conquered races have been, and how much more glorious the fame of their conquerors! "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

Mr Fletcher's style is scarcely simple enough, and he gives us too many of his own experiences, but we recommend his book to our readers as a history of a very noble and interesting character, written by one who knew, appreciated, and loved him. The account of the "stamping out" of the rebellion is a graphic and most painful picture. We hope and believe that the book will have a wide circulation, and that it will be blessed of God for increasing the interest of many in the cause of missions.

THE IMMACULATE CONCEPTION.†

The first paragraph of the preface of this able, comprehensive, and seasonable work, will fully explain its object:—"God's wars have been, and must be carried on so long as the world stands. We cannot therefore venture to lay down the sword drawn against Romish error, for at the present time it is not less alive than that of Rationalism. Pope Pius IX. has even declared so lately as 8th December 1854 that the Virgin Mary was conceived without original sin, and that whosoever denies that, has made shipwreck of faith. This doctrine we here bring to its trial, not merely because it is the newest fruit of the papacy, but more especially because it can be shown more clearly as to this one than as to any other how unapostolical, how modern this system

* Late of Jamaica. By Rev. D. Fletcher, late of the London Missionary Society, Author of "Geography and History of Jamaica," &c. &c. London: E. Stock. 1867.

† Traced from its Source by Dr Edward Preuss, Berlin. Translated by George Gladstone. Edinburgh: T. & T. Clark. 1867.

is which gives itself out as apostolical and old." This design is accomplished with great power and learning, and we think the Protestant world of Britain are under great obligations to the Messrs Clark and to Mr Gladstone for giving us such a valuable German work in an English dress. We cannot profess to give even an outline of the book, but we strongly recommend it to all Protestants; and, meantime, we beg to lay before our readers another pregnant extract not only applicable to all the inventions of Rome, but illustrating the fact that heretical doctrines are generally allied to, and promoted by impure and unscriptural worship:—

"The false doctrines of the Roman Church have all a uniform groundwork. Their beginnings are not brilliant, and consist not in enforcing certain dogmas, but in the form of worship or ecclesiastical practice. Their root is a certain kind of piety, which, however, is not regulated according to the rule of the word of God. But as soon as such proceedings have obtained a measure of authority by force of custom, speculation steps forward and spiritualises them into a theory. The wider such self-invented practice extends through the coincidence of ecclesiastical interest, the more vigorously will the doctrine born thereof (no longer content merely to be tolerated) begin to strive for the mastery. So long as such new doctrine fights its battles from the outside, its progress is slow; but once in possession of the centre, the papal chair, it wins one battle after another, and in the end lays its yoke upon the necks of all who are under the dominion of Rome."

THE DOWNFALL OF THE PAPAL AND MOHAMMEDAN POWERS. A SERMON, BY REV. DR ROBINSON OF BLACKBURN.*

THIS is an interesting and able sermon by a long-tried champion of Protestantism. The text is Isa. xxi. 9. He shows very clearly that the Church of Rome is the mystical Babylon and Antichrist. He is of opinion that the Pope will yet seek his residence in Jerusalem, that the city of Rome will be destroyed by fire, and that Mohammedanism will soon fall. He closes his excellent sermon by the following practical observations:—"Now let me make one or two observations by way of practical application, which I leave to yourselves more fully to consider. (1.) No efforts, however strong, can save powers that are accursed and foredoomed of God, but the attempts to prolong their empire will surely involve those that make them in disaster and disgrace, hence the folly of our interfering to save either the Pope or the Turk. (2.) See the enormous guilt of those Protestants that are now wickedly, for political purposes, dragging this country into the abomination of Popery again. If this is not involving themselves and their country in that fearful curse, recorded in the 14th chapter of Revelation, about receiving the mark of the beast, I know not what is. Oh, brethren, whatever you do, keep clear of this. Give no encouragement by word or deed to Babylon, or you will bring speedy destruction upon yourselves. (3.) We have had sufficient experience in the year that is now drawing to a close, of the judgments that come upon a people that break the covenant of their God, and show favour unto Antichrist. I take the following extract from the *London Daily Telegraph*:—'The year has been a sad one—murrain among the herds, pestilence in our great cities, commercial distress, an unpropitious summer, and now the very greatest political anxieties;' but mark the wretched folly of the writer, who proposes as the remedy of these evils—'that the Queen should forget her own sorrows, and come out as of yore amongst her people.' No, my brethren, the nation must rather get right with God, and purge itself from the sin of apostasy. My brethren, a little while and you will know who are the fools; we, who have for years forwarned you of these things, or they who disbelieved and ridiculed our testimony. (4.) Place no reliance on newspaper speculations. Their province is simply to keep you informed of the news, and to give you a daily history of what is occurring in the world. For this purpose study them attentively. But their scribes know nothing of what God has revealed. The Bible alone is the great enlightener. If you would not be carried away by every fancy that blows, study this. It will unfold to you the future, and make you wiser than the world. Believe not the smooth things of false teachers. They cry peace when there is no peace. The coming time will not be peace, but furious exterminating war. And, lastly, observe that it is in the midst of the great movements which betoken and accompany the downfall of the Papal power, and the downfall of the Mohammedan power, whilst everything is in preparation for the final conflict, that we read the startling cry, 'Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.' Oh! I magnify the grace of God which has showed these things unto me and rewarded my laborious investigations with such an insight into the future."

* Blackburn: C. Toplady, Church Street.

THE CATHOLIC CHURCH *VERSUS* THE ROMAN CATHOLIC CHURCH.

FIRST PRIZE ESSAY BY THE REV. WILLIAM ARTHUR DARBY, M.A., F.R.A.S., RECTOR OF ST LUKE'S, MANCHESTER.

(*Concluded from page* 76.)

THERE are other grounds also why the name "Catholic" ought not be given to the Church of Rome, except when qualified by the word "Roman."

The name "Catholic," as implying universality, has never been an attribute of the Church of Rome at any period of her history. Up to the fourth century, the Roman Church, so far from being Catholic, was hidden in the catacombs of Rome. During the period from the fourth to the eleventh century, the Western Church was inferior in extent, power, and influence to the Eastern Church, as is proved from the fact that of all the general councils of the Church Catholic, the first eight were held in the East, until the Council of Lateran, (Rome,) A.D. 1215.

Several of the churches of the West, as the Gallic, the Anglo-Saxon, the Scottish, and the Irish Churches, retained their independence of the Church of Rome for some centuries after the culmination of the Papal power in the west of Europe. The Reformation deprived the Pope of one half of his dominion at the time when he was extolled as "the father of fathers, the pontiff of Christians, the prince of priests, the vicar of Christ, the head of the body,—that is, of the Church—the foundation of the building of the Church, the father and doctor of all the faithful, the ruler of the house of God, the keeper of God's vineyard, the bridegroom of the Church, the ruler of the apostolic see, the universal bishop," &c.—Cardinal Bellarmine, "Treatise on the Roman Pontiff," book ii. c. 31. At the present time Rome has less claim to the title "Catholic" than she has had for some centuries. In Asia, the Pagans are the Catholics, in the sense of being *universal;* in Africa, the Mohammedans; in the United States of America, in the north of Europe, and in Great Britain, the Protestants are the Catholics, as regards the numbers of the population. Even in Italy, in the Papal states, the Catholics have become so *anti*-Catholic under the Papal rule, that "the father of fathers," "the universal bishop," has been indebted to a foreign army of occupation for his possession of the Holy City, the capital of Christendom.

The history of the Church of Rome, as written by her own historians and divines, proves her to have ever been anti-Catholic in her spirit, in her laws, and in every exercise of her power and authority. All history, the men of every age and country, the canons and decrees of her councils, and the bulls of her Popes, witness against her, that the Roman Church is a Church that has forfeited all claim and title to the name Catholic, by departing from the ancient Catholic faith, by deifying and worshipping the blessed Virgin, and decreeing to her the same honour, the immaculate conception, which Holy Scripture attributes to Christ alone—by mutilating the Ten Commandments of God, and degrading them to the level of "the commandments of the church"—by inventing five new Roman sacraments, and corrupting the two old Christian sacraments—by hostility to the Word of God, shown in the adulteration of the canon of Scripture at

the Council of Trent, A.D. 1546, and in teaching that "more harm than good" would come of the general reading of the Word of God (Rules of the Index)—by devising new ways of salvation, opposed to the Gospel of Christ, as penances, masses, indulgences, and purgatory, thus ignoring the doctrine of the atonement of our Lord and Saviour—by teaching "justification by works" instead of by faith in Jesus Christ—by crushing out civil and religious liberty in every country where her influence was dominant—by encouraging and promoting persecution, more than ever did the Jews or Pagans—by the assumption of civil and ecclesiastical power to such an extent, that in other days the popes of Rome have been the scourges of the Church of God, the tyrants of kings and princes, and the terror of the nations; and, finally, in her last general council (Trent) by fencing, as with ramparts, her newly-invented dogmas and sacraments with one hundred and twenty-six curses, and concluding the proceedings of that council with an "anathema to all heretics" [Protestants], from all which it is manifest that the spirit of the Church of Rome is decidedly opposed to the Catholic and charitable spirit of Scriptural Christianity. To bestow the name "Catholic" upon the Church of Rome exclusively, without qualification, is to deny the title to all other Churches, and to brand the members of the Reformed Churches as schismatics and heretics. "Catholics," in any proper sense of the term, the members of the Roman communion certainly are not. *Roman* Catholics they may be, in the judgment of charity.

"What's in a name?" Much more than is generally supposed. Rome well understands the value of a name. Why, otherwise, would the popes have changed their names on assuming the pontificate? Hence Polydore Virgil, a Roman Catholic writer before the Reformation, observes:—"The Bishop of Rome has the peculiar privilege, that, when once created bishop of that see, he may change his name at his pleasure. For example, if he has been a malefactor, he can call himself Boniface, or well-doer; if a coward, he can call himself Leo; if a clown, he can call himself Urban; if a lewd fellow, he may call himself Pius, or Innocent; if a scandalous fellow, he can call himself Benedictus, (the Blessed,) to the end that the sovereign bishop may be, at least *in name*, an ornament and honour to the dignity of the Papacy."—"De Inventione Rerum," lib. iv. cap. 10. To the same end it was that the society called *Jesuits* attempted to disguise their real character and proceedings under the veil of that holy name, JESUS; and to this purpose also it is that a great effort is now made by the Romish ecclesiastics in this country to dignify their novel faith with the ancient title of "Catholic," and their people with the name "Catholics."

The name "Roman," or "Romanism," is certainly as proper and legitimate as the name Jew, or Judaism, as derived from ancient Judea. The Jews look to Judea as their great centre and their home. No Jew objects to hear his religion called Judaism. Now Roman, or Romanism, is the proper name for a religion whose head, centre, or capital is Rome. All the ecclesiastics of the Church of Rome throughout the world form a vast corporation of bachelors. The policy is to isolate and detach them from all family, social, and local ties in every country, and bind them to the Pope as Bishop of Rome. They must ever regard themselves as foreigners in all countries but in Rome. It is not surprising, therefore, that in all their public banquets they first give the toast, "His Holiness, the Pope," and afterwards give, "The Queen."

The religion of the Church of Rome, especially since the Council of Trent, and the publication of the Roman Creed and Roman Catechism, has assumed a thoroughly *Roman* character. The really Catholic portion of this religion is ancient, and is what is held in common by the Church of Rome and the Reformed Churches. But the Roman fabrications are novel, and constitute the grand distinctions between the Romanist and the Protestant. It appears, therefore, that the proper designation for this religion of the Roman Creed and the Roman Catechism is *Romanism;* but as there are portions of the ancient Catholic faith of the Primitive Church mingled with the new dogmas, which give the whole system a compound character, there can be no objection to its being called "*Roman Catholicism,*" and its professors "*Roman Catholics.*"

That "Roman Catholic" is the proper style and title of the faith, the Church, and the people of the Roman religion might be shown by quotation from their eminent divines and controversialists. Hear Charles Butler, Esq., barrister-at-law, "This symbol of the faith, [the creed of Pope Pius IV.] was published by his Holiness, A.D. 1564, in the form of a bull addressed to all the faithful in Christ. It was immediately received throughout the universal Church, and since that time has ever been considered as an accurate and explicit summary of the *Roman* Catholic faith."—Preface to Creed of Pius IV.

Dr Dupin, a Roman Catholic historian and doctor of the Sorbonne, has the following passage—"It is true that at present the name of the Church of Rome is given to the Catholic Church, and that these two terms [Church of Rome, and Roman Catholic Church,] pass as synonymous. But in antiquity no more was intended by the name of the Church of Rome than the Church of the city of Rome; and the popes in their subscriptions or superscriptions, took simply the quality of bishops of Rome. The Greek schismatics seem to be the first who gave the name of '*The Church of Rome*' to all the churches of the west, whence the Latins made use of this to distinguish the churches which communicated with the Church of Rome from the Greeks, who were separated from her communion. From this came the custom to give the name of the Church of Rome to the [Western] Catholic Church, [Roman Catholic Church;] but the other churches [Eastern] did not for this lose their name [Greek Catholic Church] or authority."—Dupin, *Traité de la Puiss., Eccles.* p. 551.

The Rev. Thomas Maguire, a Roman Catholic priest and an eminent controversialist, in the discussion at Dublin with Rev. R. T. P. Pope, 1827, delivered the following sentiments,—"I have already told you, that in consequence of the separation of the Greek Church, and the heresy of the Arians, the Catholic Church was then *for the first time* called 'The *Roman* Catholic Church,' and it included all the churches in the west and throughout the world, in communion with the See of Rome. This is the Church of which St Augustin says, *Contra epistolam fundamenti.* 'I would not believe the gospel if the authority of the Catholic Church did not move me thereto.'" Discussion, 3d speech, 1st day.

The alienation and separation of the Roman from the Greek Churches began early in the seventh century, but was not final until the eleventh century. Augustin, Bishop of Hippo, in Africa, wrote A.D. 430, and could not possibly have anticipated that separation by four centuries, in calling the Roman Church the Catholic Church. Augustin maintained

the independence of the African Church; that Church was constituted independent of all other churches and patriarchs, by a decree of the Council of Ephesus, A.D. 431; therefore by "the Catholic Church" Augustin meant *the whole Church*. Many eminent divines of the Church of Rome hold a very different opinion to that of Mr Maguire on the true meaning of Augustin in this passage.

Durandus says, "This passage which treats of the approval of the Scripture by the Church *applies solely to the Church in the times of the apostles*, which was filled with the Holy Spirit; and besides, had seen the miracles of Christ, and heard His doctrine, and on that account was a fit witness of the things which Christ both did and said."—Durand. in 3 Sent. Dist. 24. Gerson, Cardinal Aliaco, and others, take the same view, and disprove Mr Maguire's assertion. Mr Maguire is also in error in saying that the Roman Catholic Church in Augustin's time included all the Churches of the West. For more than two centuries afterwards, the African Church, the Gallic Church, and the British Churches, were independent of the Roman Church, the Irish Church retained her independence until the Council of Cashel, A.D. 1172.

It is sufficiently expressive of the tactics of Roman Catholic controversialists that Barrister French should perpetrate a similar blunder in his discussion with the Rev. Dr Cumming, 1839. Mr French spoke thus—"But the grand question after all for you to ponder on, my Protestant friends, is, 'Are we members of the Catholic Church, as emphatically mentioned in the Apostles' Creed?' the grand question I say for you to consider is, when you go home this evening, when prostrate on your knees before God, you can say, 'I believe in the holy Catholic Church.'"

Mr French assumes that the Apostles' Creed, so called, was really composed by the apostles; this is maintained by the "Trent Catechism," preface, p. 10,) but every student of antiquity knows it to be false. Granting it, however, for the sake of the argument, it follows, that the holy Catholic Church of the apostles could not have been the Roman Church, which, if founded at all, was an obscure Church for near three hundred years after. If, therefore, any persons were ever converted by the mere repetition of this article, as Mr French asserts, they must be under a "strong delusion to believe a lie." It has already been noticed that this article was not in the Apostles' Creed in the time of Augustin, (see Barrow, Pearson, Dr Milner, &c.,) nor indeed before the seventh century, when the creed from its use in the Roman Church came to be called the Roman creed, and the article "The Holy Catholic Church," was inserted in imitation of the article of the Nicene creed, "One Catholic and Apostolic Church."

Mr French's exhortation to Protestants to come to God in secret prayer, reciting the article of the Apostles' Creed, "I believe in the holy Catholic Church," meaning thereby the Church of Rome, is very characteristic of the antichristian spirit of Roman Catholicism, a spirit that teaches sinners to come to God in prayer, by faith in the Roman Church, and not *by faith in the Lord Jesus Christ*, and leads them to address Almighty God in the words of man falsely imputed to the apostles, rather than in "the words which the Holy Ghost teacheth." How different the language of Paul and Silas to the anxious inquirer after salvation—"Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts xvi. 30, 31.)

This outline and summary of the argument on the use of the name Catholic by the Church of Rome in this country, is drawn up in humble hope that it may, under the Divine blessing, convince many of our countrymen of the great evil of applying a name to the Church of Rome and her people, to which scripturally, theologically, and historically, they have no just claim, and that it may induce faithful men of every branch of the true Catholic and Apostolic Church, steadfastly to resist the intrigues of the Jesuits in their effort to appropriate the ancient and venerable name of "Catholic," to the novel dogmas of the Roman Creed.

A calm and dispassionate examination of the foregoing facts and arguments will, it is hoped, convince every unprejudiced reader that the titles, &c., "The Roman Church" and "Roman Catholics," are the true and proper designations of that Church and that people, who hold, profess, vow, and swear to maintain the religion of the Roman Creed of Pope Pius IV., 1564.

PRESENT DUTY TOWARDS ROMANISM.

The Substance of a Paper read at the Eighth Annual Meeting of the Church of England Clerical and Lay Association, (Midland District,) held at Nottingham, June 25th and 26th 1867.

By the Rev. Robert Maguire, M.A., Incumbent of Clerkenwell.

Subject:—*What attitude should the Clergy and people of the Church of England assume in relation to Romanism, considering its undeniable successes?*

THERE can be no doubt but that the subject assigned to me at this your annual meeting is a most important one. The form in which the subject is conveyed is humbling enough, and not less true than humbling. In the suggestive question before us, the promoters of this conference have recognised in the Roman Catholic system the great foe of England's greatness; and they acknowledge, what it would be but a blind self-deception to deny, the *successes* of that system; and seeing that the workings of the papal system are prejudicial to England's religious peace, social happiness, and political welfare, they put it into our minds to consider to-day what duties the Church of England, in her ministers and members, is called to discharge, as the National Church, in defence and promotion of the national well-being.

I desire to avail myself of the opportunity afforded me, by laying this matter before the minds of my brethren here in as practical and as feasible a form as I possibly can. We meet to-day for mutual edification and encouragement; my subject sounds very like what would be submitted to the consideration of a council of war; and seeing that the enemy is so near, even at our gates, yea, even in our very midst, it behoves us to give all diligent heed to the ark of the Lord, and the interests of true religion, confided to our care, lest by any means we should let slip the noble inheritance bequeathed to us in days gone by.

I. First of all, we need more union together, and more united action one with another. I fear there is much of the Church's vigour wastefully expended in the partial and incoherent efforts put forth here and there, without co-operation or communion one with the other. Indeed, I rather fear there is too much of the spirit of jealousy characterising many of our

works and workers, which hinders that mutual counsel and friendly co-operation, without which it is impossible we can present a full and unbroken front to the enemy. The phalanx of Rome is massive; ours is broken. The consequence is, that Rome can sometimes take us in detail, and thus she is able ofttimes to frustrate our best efforts of resistance or assault. I do not mean to discourage individual effort; far be it from me to do so. I only mean to say that there ought to be common trysting-places on which we would concentrate our strength at times, and derive therefrom advice, counsel, information, and perhaps co-operation, in our local and individual efforts. Indeed, we need go no farther than this, your own annual tryst, as on these two days, to point the moral of my appeal for more and more cordial union and communion one with another—"As iron sharpeneth iron, so doth the face of a man his friend." I have accordingly always urged upon Protestants the necessity of supporting those societies which may be regarded as the embodiment of the Protestant spirit of the country. I would here specially name the Protestant Alliance, for political and parliamentary action; the British Reformation Society, for the religious and controversial bearings of the subject; and the SCOTTISH REFORMATION SOCIETY, which combines a happy union of both elements, political and religious, as illustrated in the working of their operations in their own country, and in the recent extension of their work south of the Tweed, as conducted by their "London Organisation." These central societies ought to be supported and sustained as public protests in defence of truth, and as the watchful eyes and working hands of the Church for the protection of the commonweal. In fact, we ought to be as were the builders of the walls of Jerusalem in the days of Nehemiah; while we are, for the purposes of our individual share of the work, "separated upon the wall one far from another," we ought also to have a rallying-point and a rallying signal: "In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us," (Neh. iv. 19, 20.)

II. We have need to be more faithful to the truth. One of the most painful thoughts at present weighing on the mind of the faithful members of the Church, is the unsatisfactory state of the clerical mind in this matter. The tendency towards Rome has spread far and wide throughout our country—at the Universities, through the press, in clerical meetings, in conferences and congresses, in the Church services, and in pulpit ministrations. In these days we speak of Rome with bated breath, as though we had lost the boldness of the olden times; and men are losing boldness because they have been losing the clear conception of truth, and are drifting beyond the way-marks of that which is safe and right. For example, when the subject of Christian union and the union of Christian Churches is spoken of in these days, it generally means some half-hearted compromise with some corrupt or fallen Church, instead of that bond of union which we pray for in our Liturgy, and which we there call "the good estate of the catholic Church;" as when we pray "that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians [those who, on any score, if even only by name, desire to be accounted Christians] may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." The very word "Protestant" has come to be offensive to some ears, and a hearty fraternisation with orthodox Protestant bodies of Christians and foreign Protestant Churches is accounted by many as an excess

of charity and a compromise of principle. Do we not sometimes feel ourselves unsupported in clerical meetings when questions of this definite character arise? Do we not feel more lonely and isolated in such efforts, and that changes and new accessions do not bring with them the same ring of the true metal, the same uncompromising zest and zeal, as in the more pronounced men of former days? I know of some clerical circles—I fear I must say I know of many—into which the topic of my present paper would not even be admitted, or, if admitted, would receive a very different treatment from that it receives at the present meeting. There are, no doubt, some of our brethren more favourably associated in this matter than others; but I fear the leaven of lax-holding of the truth has spread and is spreading farther and faster than we could possibly imagine. I say not this to discourage you, but rather to stimulate to greater zeal, and to magnify the office of this branch of my subject—the need of greater faithfulness to the truth, and to the inheritance we have received from our Protestant forefathers. The best remedy against the encroachments of Rome is to so preach the truth as it is in Jesus that there shall be no misgiving in our people's minds as to what the true gospel is. Fill the heart and understanding with the wheat of God's word, and there will be no room for the chaff of human error. And "what is the chaff to the wheat in those days?" Let the trumpet give no uncertain sound, and then, when the conflict comes, the people will prepare themselves for the battle. For every reason, I adjure you, be faithful to this deposit of the truth. By all the conflicts of the past, by the struggles of martyrs and confessors of the faith, by all the sanguine hopes of those brave men who planted these holy protests, by all the duties that this inheritance devolves upon *us* their children, by our love to the Saviour, and by our love to the brethren, let us faithfully hand down this heir-loom of the truth none the less for having passed through our hands as trustees, and none the worse for having been committed to the care of our stewardship. It was in the days of the unfaithfulness of the Lord's priests that disaster waited on the ark of God, and "Ichabod" was written upon Israel, both in Church and State. Then, let us be very faithful!

III. I would add one further thought on this subject, and it is this—that if we desire to ascertain what is the proper attitude we ought to assume in relation to Romanism, these two things are important:—(1.) An intelligent and conscientious resistance on our own part; (2.) The education of the people, and especially the young, to resist her claims on their own behalf.

(1.) For ourselves, we have a great and important duty to perform in this respect. You will, I hope, not misunderstand me when I advise the duty of resistance. I do not mean by that word any angry or unkind mode of dealing with either Romanists or Romanism. These are days in which much harm is done to the cause of Protestantism by our own very advocacy. This is a work that runs as much risk from being overdone, as from not being done at all. Mere declamation against the Church of Rome, hard and uncouth words uttered against her doctrinal errors, the stirring up of mere controversial strife—these are not the ways and means that are at all calculated to do good. So far as our own participation in the work of intelligent resistance is concerned, it must be according to these maxims,—"Gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves," (2 Tim. ii. 24, 25;) and in al

our defence of the truth, ever bearing in mind the apostle's counsel, "Speaking the truth in love." The anatomy of the Romish system is not to be exposed and laid bare by the rendings and tearings of the jag-knife of the unskilful practitioner; it is to be accomplished by the sword of the Spirit, quick and powerful, wielded by a strong and steady hand; this will clean cut through and through the heart of the papal system, and leave no life in it. If that system is to be utterly slain, let it not be *tortured* to death; but with one manly stroke, with the true temper of the Damascus blade, let it be put out of existence and out of agony at once. That is my combination of true "charity" and true "fidelity" in the matter of error.

(2.) And with regard to others than ourselves, I would earnestly urge the preparation and education of the minds of our people for duly dealing with the unscriptural system of Romanism. I have recently been engaged in a work of this kind in London, which I am persuaded could easily be reproduced in every town throughout the kingdom. I allude to the Protestant Educational Class of Young Men that I conducted during the past winter season, under the auspices of the London Organisation of the Scottish Reformation Society. During the months of February, March, and April last, I had, on every Monday evening, as many as three hundred and fifty of the young men of London gathered to my class at the London Coffee House, Ludgate Hill, for instruction in the details of the Romish controversy. On these occasions I dealt with my class as a university professor would with his pupils. A syllabus published beforehand detailed the subjects of the course; the young men sat before me, with pencil and note-book in hand, jotting down the principal features of each lecture. I regarded these young men as students, and they regarded me as a teacher. Our object was work and study. At the conclusion of the course we held an examination for prizes; and out of the general number, as many as one hundred and nine young men sat down to work for two hours and-a-half at my examination paper. All these were young men engaged in literary, commercial, religious, or educational pursuits in London. Some of these were ordained to the ministry of our Church on last Trinity Sunday; some are still in training for ministerial work; some were Scripture-readers or city missionaries; and most of the members of the class were from the large mercantile houses of the city. The young men who carried off the first and the second prize, are clerks in city warehouses. Nearly all of the students have borne their testimony to the good they have received by this effort, which they thankfully availed themselves of, as being intended for their good and edification.

My object in detailing these matters here is, that I may recommend the carrying out of a similar work in the different parishes and towns represented at this meeting to-day. I cannot help feeling the immense importance of this educational lever in the interests of the true religion which is by God's grace established among us. Is there not some clergyman in each large town who would devote a portion of his time and talent to effect a similar result to that which has been achieved in London? At all events, I feel that this could be done—Let some few earnest friends guarantee a prize list of (say) ten or twenty guineas, as a secondary motive to study; let some book be selected as a text-book for examination; let one or two prelections be delivered to intending candidates for prizes, just to direct and guide their studies; in due time let the examination be

held, and the prizes awarded and distributed. In this way I feel assured some thousands of the young men of our land might be drilled and disciplined in a controversy, a practical knowledge of which is so necessary at the present time among all ranks and classes of our people; that is, if we are to hold our own against the undoubted efforts and the "undeniable successes" of the Romish system.

I would here simply mention further, that the subjects on which I lectured to my class, preparatory to their examination thereon, were such as the following:—The use, meaning, and interpretation of the words "Catholic" and "Protestant," the Romish Creed, the Rule of Faith, Transubstantiation, the Mass, the Defects of the Mass, Purgatory, Invocation of Saints, Mariolatry, Image Worship, &c. &c. I have every reason to know that this effort has been, in many instances, conducive to a greater enlightenment on the grand and essential truths of Christianity, as set forth in contrast to the countervailing errors of the Church of Rome.

I have now done. I have endeavoured to set forth the attitude that best becomes the ministers and other members of our Church on this all-important matter. I thank you for the patient attention you have so kindly granted to the words of a comparative stranger, who would take this opportunity of expressing the pleasure and gratification it affords him to meet so large a number of zealous and earnest brethren in the ministry, who are like-minded with himself in this momentous struggle of our age. God grant us more and more to "stand fast in one spirit, with one mind, striving together for the faith of the gospel, and in nothing terrified by our adversaries!" (Phil. i. 27, 28.)

FOXE'S BOOK OF MARTYRS.

SOME time ago we earnestly suggested the republication in a cheap form of "Foxe's Book of Martyrs," and we are very glad to say that the "Book Society" of England* have recently published an abridged edition of this noble work in 192 pages, for the very small price of twopence a copy, with an admirable preface by the excellent Bishop of Carlisle. Of course they could not have done so without help, but we are glad to hear that the first edition of 80,000 copies is sold out, and that a second of 100,000 copies is rapidly going off. In a general circular the Society say:—

"Recently the Society (the Book Society,) published a penny edition of 'Bunyan's Pilgrim's Progress,' of which nearly three-quarters of a million of copies have been circulated in our Sunday schools and in the homes of the poor. It has also issued, at a very moderate price, an edition of the same work, in large type for the aged, which is meeting with a ready and extensive sale.

"It is now issuing, for twopence a copy, an edition of 'Foxe's Book of Martyrs,' containing 192 pages and four engravings, and comprising the substance of that great work. Such an edition seems especially necessary at the present time, when Romanism is making such rapid strides in our country.

"There are other works the republication of which, in a cheap form, is greatly needed; but which the committee feel unable to undertake from want of funds.

"To assist in their operations, the treasurer has advanced £1000, as a loan; and has generously offered to forego £500 of this amount, and present it as a gift to the society, on condition of £1500 being raised to enable the committee to repay the other £500, and to carry on operations with energy and efficiency."

We trust that a society which works so wisely, and understands so well

* 28 Paternoster Row, London.

the necessities of the present time, will receive every support and encouragement; and meantime, we have much pleasure in transferring to our pages the preface to Foxe, by the Bishop of Carlisle, which has the true ring and spirit of the Reformation:—

"The convocation of the English clergy did wisely, when, in the days of Elizabeth, they enacted that every parish church in the land should be furnished with a copy of 'Foxe's Book of Martyrs.' For—chained, perchance, lest it should be lost, but unclasped, that all who would might read—that chronicle kept well in the people's memory the true character of the tyrannous apostasy from which they had been so mercifully rescued at the blessed Reformation. On those pages Rome was portrayed by her own acts—her *facta* not her *verba*. And, when she was tried by that criterion, there could be no questioning the assertion that she was indeed that Babylon, of which it is written, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' (Rev. xviii. 4.) For does not our author prove that Rome is, and ever has been, 'drunken with the blood of the saints and with the blood of the martyrs of Jesus?' And is not this a distinguishing mark of the apocalyptic Babylon? (Rev. xvii. 6.)

"The 'Book Society' does wisely, when, in the days of Victoria, it strives to outvie the Reformers of the sixteenth century. For it would place a copy of the 'Book of Martyrs,' not indeed in every church, but in every house, yea, and in every hand. And is there not a cause? Rome is labouring, with redoubled effort, for the subjugation of Britain. She attacks us openly from without, while there are traitors ready to open our gates from within. And the people have forgotten that she is a siren who enchants but to destroy. It is time that the mask should be torn from her face, and that she should be recognised once more as 'Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth,' (Rev. xvii. 5.)

"Happy, thrice happy, each mother's son who refuses to drink of the wine of her fornication! Happy, thrice happy, each mother's son who receives not the mark of the Beast, either visibly on his forehead, by avowed submission to Rome, or covertly in his hand, by adopting the tenets and doing the work of Rome, even while nominally protesting against her usurpations. For such are on the conqueror's side; and though the strife be fierce and the battle be long, such shall one day wear the conqueror's crown, as the vaults of heaven re-echo the conqueror's song, 'Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand,' (Rev. xix. 1, 2.)

SAMUEL CARLISLE."

RITUALISM AT BARTON-UPON-HUMBER.

SOME interesting and valuable letters have lately appeared in the *Hull and North Lincolnshire Times*, in reference to certain Ritualistic changes introduced into the church of Barton-upon-Humber by the Rev. Mr Hogarth. The letters are written by Mr Robert Brown and others, and the following extracts from one of Mr Brown's letters will give a pretty good idea of the state of the case. It is refreshing to find so sound and brave a spirit amongst the laity of England.

"I would take this opportunity of stating (what is fully known to my friends, and I believe I may add, to Mr Hogarth himself also) that my opposition to him is not founded upon personal grounds, but solely upon his teaching and acts as a minister of the Church of England, of which I am myself a member.

"It is but too often fallaciously assumed that a member of the Church of England, who feels himself impelled in conscience to protest against the unsound teaching of his minister, is the first aggressor; but this is a mistake. The first aggressor is he who enunciates that teaching. In justice to myself, then, I think your readers ought to know that, when Mr Hogarth first came to Barton, he asked me, as a personal favour to himself, to act as the treasurer and secretary of the national schools; and on my objecting, upon the ground that our views were so diametrically opposed that we could not possibly act in unison, and that I could never compromise my principles by giving up my right, as an attached member of the Church of England, of pro-

testing against unsound teaching within her pale, he consented to receive me on these terms.

"I am sorry to say that I soon had occasion to complain; for there was introduced into the schools, of which I was then a manager, without my knowledge or consent, a Puseyite hymnal book for little children; from which I give you a few extracts.

"'We were washed in holy water,
We were set Christ's Church within,
Gifted with His holy Spirit,
And forgiven all our sin.
But though born again, and granted,' &c.

. . . . . .

"'All members of one body vast,
With Jesus for their head,
And sacraments whereby their souls
Are born again, and fed.'

. . . . . .

"'Once in baptismal waters bright
He washed our sinful spirits white,
Forgave us once for all.
But we have sometimes sinned since then:
Now, who shall make us clean again?
And who shall hear our call?

'There is one only who forgives:
Christ, who was born, who died, who lives,
Pleading beside the throne;
Who hath His Holy Spirit sent,
To bless that precious sacrament
That made us first His own.

'Who when His holy Church within,
Confession sad of all our sin
We *make* on bended knee,
Accepts the penitential prayer,
And bids His minister declare
Our pardon full and free.'

"This book was most reluctantly withdrawn; but other teaching soon followed, even of a more objectionable character, until I was compelled in conscience to withdraw from all active connexion with the Vicar, and to expose the tendency of His teaching in 'Light and Darkness,' a pamphlet to which I refer your readers for further information on the subject.

"I pursued this course because I did not see how I could otherwise have freed myself from the blood of souls; for to submit questions of this nature to our Ecclesiastical Courts in the present uncertain state of that law would only have occasioned great expense, without much prospect of any adequate result.

"For this reason Mr Hogarth's proposal, that I should 'lay my charge against him formally,' 'before any court or tribunal to which he is legally responsible,' sounds almost like a mockery. But as I believe he did not so intend it, and as he has likewise offered me the option of doing so 'before the Bishop of Lincoln, to whom he owes canonical obedience,' and that he will not only throw no technical or other impediment in the way, but will afford me every facility for such a course, I feel myself bound to accept this offer, and I shall therefore submit to the Bishop of the diocese the following queries:—

"1. Whether the teaching that 'it is a moot-point in the Church of England whether justification precedes sanctification, or sanctification precedes justification; and that it is presumptuous for any person absolutely to say that he is in a justified state, and that, if he so says, he deceives himself, and attempts to delude others,' be, or be not, in direct contravention of the doctrine of the Church of England, and especially of her 11th, 12th, and 13th articles?

"2. Whether the teaching that 'the doctrine of assurance is nowhere taught in the Bible, and that it is a soul-destroying doctrine, and we ought never to be sure of our salvation, because, if we were, we should have no motive to work for our salvation,

and that Christ's righteousness is not wrapped round us as a garment to cover our nakedness, (a mode, I suppose, of asserting that it is not imputed to us,) but infused into us, and to be wrought into our life,' be, or be not, in direct contravention of the same doctrine and articles?

"3. Whether the teaching that 'in the elements of Holy Communion, duly consecrated, there is present to the faithful receiver the body and blood of Christ; coupled with a prayer to the Holy Ghost to "shed His influence upon the sacred elements," that He might give us the body and blood of Christ; that here we *all* eat the same spiritual meat, and we *all* drink the same spiritual drink; that the Holy Communion was the tree of life in the midst of our garden of grace; that Christ's humanity was the strength of all sacraments, and that if we always remembered that the moment our mouths partook of the consecrated bread and wine, that very moment our souls partook of the body and blood of Christ, we should approach, like Moses, feeling that the place whereon we stood was holy ground,' be, or be not, in direct contravention of the same doctrine, and especially of articles 25 and 28?

"4. Whether the teaching that the ministers of the Church of England are 'priests of the Most High God; that their priestly acts are not their own acts; that they are the channels of the Holy Ghost to their people, and that we are bound to obey their injunctions; that Christ is ever offering a sacrifice in heaven, and that we are invited to go to the altar of God, there to do on earth, by the hands of the earthly priest, what our great High Priest is doing in heaven,' be, or be not, in direct contravention of the same doctrine, and especially of articles 15 and 28, and of the Communion office and the Rubrics thereto annexed?

"I shall send a copy of your paper to the Bishop of the diocese, and will shortly furnish him with the dates of the sermons, &c., in which the quotations are to be found; at the same time forwarding a copy of my letter to the Vicar, in order that he may have every opportunity of meeting the 'charges' which have been made.

"As I understand the Vicar has, since the celebration of the Communion at the funeral, himself advertised the Bishop of the fact, and I have no intention of taking any Ecclesiastical proceedings with reference thereto, I shall simply ask the Bishop whether a Communion administered without the notice prescribed by the Rubric immediately preceding the exhortation in the Communion office, be, or be not, a 'violation of the Ecclesiastical law?'

. . . . . .

"With regard to the real question at issue, it is this. Are the ministers of the Church of England 'Presbyters,' or are they 'sacrificing priests?'

"*A priest* (*i. e.*, a sacrificing priest) presupposes *an altar;* and an altar presupposes *a sacrifice;* and he who now claims to be a sacrificing priest usurps an office which belongs only to the Lord Jesus Christ; for he thereby puts himself before the people in the place of Christ and of God; and by claiming a power which He does not possess, he binds on their souls (if they acknowledge his claims) a delusion which, it is to be feared in many cases, is not discovered until too late. The Church of England gives no countenance to such assumptions; for the word 'priest,' as used in the Prayer-book, is an abbreviation of 'presbyter,' which means an elder, as a reference to the original Latin edition of the Thirty-nine Articles will show; where the word 'presbyter' is applied to the 'priest' or 'minister' of the Church of England, (for the words are used interchangeably in the Prayer-book; while the word 'sacerdos,' or 'sacrificing priest,' is applied to the 'priest' of the Church of Rome.

'All ministers in the Church of England, therefore, who claim to be sacrificing priests, (whether they know it or not,) are doing the work of the Church of Rome in the Church of England; and preparing the way for 'bringing' their people again 'into a state of bondage' deadlier, and more destructive than tongue can tell. Shall we, then, 'Give place to them by subjection? No, not for an hour; that the truth of the Gospel may continue with us,' (Gal. ii. 4, 5.)"

CONVERTS IN INDIA.—POPISH AND PROTESTANT.

SIR HERBERT EDWARDES, K.C.B., lately addressed a large gathering of the clergy and gentry of Hertfordshire, at a lawn meeting, held at Walton Woodhall, the seat of Mr Abel Smith, M.P. The meeting was in aid of the Church Missionary Society, and Sir Herbert Edwardes, in his address, controverted certain notions that had got abroad of the failure of missions in India. "He could bear his testimony, he said, to the

fact that the missionaries were an earnest, self-denying, conscientious body of men. With regard to the native Christians, they were of two classes—Romanists and Protestants. The Romanist converts, known in India as Portuguese Christians, were easily made, after the manner of Xavier, who boasted that he had converted a village in a day, and baptized 10,000 in a month. These Romanist Christians, of whom there were a million in the country, were persons of very bad character, and no European would employ them, because they were not trustworthy. They were also as much heathens as before their so-called conversion; for the distinctions of caste were maintained among them even in their places of worship; while Juggernath and Shiva had been exchanged for a virgin blackened to suit the climate, and drawn about on a car in the same manner as the old idol. The Protestant converts were of a different sort. They are carefully trained in the principles of our religion, and were not admitted to baptism until they had given proof that they had cast off their old idolatry, with its vices. As a matter of experience, he (Sir H. Edwardes,) could state that in the observance of Christian duty, and the value they set on Christian privileges, they are far in advance of our congregations at home."

POPERY IN OUR PRISONS.

IT seems a strange and suicidal infatuation on the part of our rulers to pay men for instilling falsehood and treason into our Popish prisoners. The following letter, from a very intelligent Christian, may well make Protestants pause and ponder:—

"Being a warder in ——— prison, I have frequent opportunities of hearing the agents of the Romish Church teaching its doctrines to the prisoners of that faith—doctrines that sound strangely on a Protestant ear—and that too with an eloquence, fervour, and zeal that it would be well for Protestant teachers to imitate. We hear them call Protestants heretics, their books heretical, full of lies and mistakes, not fit to be read; if read, only to be laughed at. Must Protestants hear all this and be silent, as well as the officers of ——— prison? They must; but it occurred to me, when hearing the nun teaching the lesson last Sabbath, that I might take exceptions, which I did, and which I enclose for your perusal; with diffidence to their merits, I submit them to your judgment; and if you think them readable or fit to be admitted to the pages of your valuable periodical, they are at your service. If not, I will have the satisfaction that I have made an effort, and will lose nothing, but rather gain by the exercise."

The "exceptions" thus taken are very good. We give the following sample. It would be well if all who come into contact with Romanists were equally faithful:—

"Roman Catholics teach that Mary the mother of our Saviour hears prayer; that God regards her with divine complacency; that she has more influence with God than the angels, or any other creature in heaven; that God will refuse her nothing she asks. Now where are we told in Scripture that Mary hears prayer, or that she shares the mediatorial honours with the Saviour? Is not Christ the only advocate with the Father? Is not the intercessory work exclusively His? Has not every sinner access to God through Him? What need then of this gratuitous mediatrix? Is she omnipresent to hear and answer prayer? or omniscient to see into the state of our souls? Has she any of the attributes that would warrant a sinner to trust her advocacy although it was needed? No; she is only a sinner saved by the blood of the Lamb."

DEVELOPMENT OF RITUALISM IN THE CHURCH OF ENGLAND.

DEVELOPMENT OF RITUALISM IN THE CHURCH OF ENGLAND.

IT is doubted by some whether or not Ritualism naturally leads to Rome. But no sensible man can doubt it. An engraving has appeared in a well-known journal, purporting to represent the Church of England putting herself in order, and Puseyism is seen slipping out of the doorway in haste and trouble, and running on the highway to Rome, with an extinguisher on her head. This was a sensible view of the case when it was thought that the bishops would have turned Puseyism out of doors; but it seems that now Puseyism is determined, if possible, to remain, and to carry that Church with her to Rome. To our mind, it is clear that this is the policy of the ritualistic party: they will never leave to evangelism and Protestants the title, "Church of England," if they can help it.

These remarks have been suggested by the incident which appears as the engraving of our journal for this month. We have in a former number noticed the Church of St Raphael, New Cut, Bristol, and mentioned its Romanising hymn-book and practices. A few weeks ago one of the natural results of these things exhibited itself—viz., a mass for a dead man at that moment lying in the church covered by a pall! Mr Ward has shown in many ways his true colours before now, but never so unmistakably. The incident referred to may be thus briefly narrated. A member of St Raphael's church having died—a Mr John White of Redcliffe Street—his dead body was removed on Sabbath evening to the church, and there placed on trestles in front of the chancel screen. It was then covered with a rich pall of purple velvet, having a broad cross of crimson in the centre. At 7.30 in the morning six tall candles of seven feet gave a dim light to the church, together with the lights on the altar, and the service began, attended by the family of the deceased and some others. First entered in procession an acolyte bearing a cross, a thurifer bearer with incense, and the Rev. Mr Ward, with his alb and stole, singing the opening sentences of the office for the dead, and then came the choristers. The burial service was then proceeded with, and the communion service followed. Mr Ward then clothed himself with a rich chasuble of purple, bordered with green and gold. The altar cloth, so far as it could be seen through the incense which filled the chancel, was of purple and white.

The elements having been consecrated amidst deep apparent solemnity, and frequent intervals of silence and prostration, about a dozen persons communicated. This "mass" so called was very carefully performed, and the music was of the most artistic kind. The body was afterwards borne away and interred.

And this service actually took place in a place of worship which was erected, that the gospel might be preached to the poor seamen frequenting the port of Bristol, and having beside it homes for some old worthies who have longest braved the storms of the ocean! We can hardly tell what may be thought of the bishop who allows such things in his diocese in the name of the English Church, though he may not have consecrated the place. The bishops should inhibit all such Romanisers, and for ever take from them the sanction of the Protestant Church. It is due to the people of Bristol to say that there are but few such churches among them, and

that they are in the main thoroughly evangelical. Yet we cannot forget that the evil leaven spreads itself surely, and has a tendency to leaven the lump. Already some churches give indication that they may soon be expected to follow in the wake of Mr Ward.

In Bath, Puseyism has its devotees also, though these are as yet comparatively few. We visited St John's Church of Ease, Bathwick, and found Ritualism exhibiting all the affected sanctity of Popery in its service, with the same bowing at the *Gloria*, the same profuseness of crosses and crossings, and the same hiding of the gospel of Christ under ceremony and music. This church, like St Raphael's, was built for the benefit of the poor; but both have now room only for the rich and already well to do. The poverty of Romanism has always enriched itself, as its chastity has always disgraced itself; and so it will be with Ritualism in bloom.

In Bath, open Popery makes rapid strides, having now raised a large convent, a new chapel of size and note, and purchased again Prior Park College. It has also a special cemetery, with a huge crucifix standing in its midst to weather the elements and mock Him whose figure hangs thereon, with a burial chapel and mausoleum. The people of Bath would do well to walk up the hill and see this place, that they may be warned of the dismal and morbid nature of the religion of Popery—for on almost every tombstone they will find a piteous prayer of the dead for the help of the living—that is, for the help of the priest, who only helps when he gets his fee. But we must also here record the zealous and efficient efforts of the rector of Bath, the Rev. C. Kemble, to check the progress of Antichrist, efforts which have been highly blessed to many young men and women in the classes of the Rev. Mr James, and to others at his weekly lectures and in connexion with his visitations. We earnestly pray that in Bristol also, and in every town, such classes may be formed, and such lectures delivered, and that no more support may be given by unintelligent Protestants to that "beast" of the Scriptures, which only seeks support that it may be the better able afterwards to crush and grind in pieces its foolish aiders and abettors.

POPERY ABOLISHED IN THE DAYS OF ELIZABETH.

"CLERKENWELL GREEN was still the place of places for shows and fun, for love-making, and money-making, in Queen Elizabeth's day. No one could remember when Bartholomew's fair did *not* begin there on St Bartholomew's day; and no one could remember when the doings on the fair's first day—archery, vaulting, wrestling, morris-dancing, and bear-baiting—were not witnessed by the Lord Mayor and Aldermen of London, by lords and by ladies, and by the ambassadors from foreign courts. It was therefore but a matter of course, that these dignitaries were there when the fair opened on 24th August, 1559. Handsome galleries, whence they could have full view of all that passed, and which were hung with wreaths and festoons of flowers, mingled with evergreens, had been erected for them against the church wall; while the respectable commoners were provided with rude forms conveniently arranged just beneath the galleries. Merry-Andrews, and mercers, jugglers, Jews, and jockeys, lackeys, light-o'-hearts, and leal lovers, bull-dogs, bears, and brawny yeomen, had been busy as bees three hours or more, when, just as a maimed wrestler was borne bleeding from the ground, trade and merriment were arrested by

the long blast of a bugle, and all eyes turned toward the centre of the green. One man stood there alone, plainly dressed in smock and hose, a dagger in his girdle, a sprig of holly in his cap, a burning torch in his hand, and a pile of billets and furze fagots by his side. As the bugler wound his last note, the great door of the church, before which had just gathered a party of horsemen, was thrown open, and gave passage to some forty or fifty well-dressed burghers, each laden with the spoils of Popery stripped from the church, and from neighbouring chapels, shrines, and convents. As they made their appearance and moved under escort of the cavaliers—all wearing badges of living green—the whole multitude gave a pealing shout of welcome. The torch-bearer lighted the pile; and while the queen's commissioners and they who bore the trophies were passing the short intervening space, it had come to blaze and crackle merrily. As each burgher reached the fire, he cast his burden beside it, 'the people looking on with great wonder' and glee. The executioner, if we may so call him, during this performance went through a variety of pantomine, expressive of disgust, horror, contempt, and hate for the objects thrown at his feet. It was a motley pile, and, for a burnt-offering, a strange one;—tables, shrine-coverings, trindals, rolls of wax, saints, big and little, fragments of altars, Popish books, surplices, and copes, banners, altar-cloths, rood-cloths, and crucifixes. The solitary official now commenced his task, taking the several objects from the pile, and throwing them one by one upon the flames, with the same variety of grimaces and contortions with which he had received them. At each immolation the people shouted; but they seemed to have a special antipathy to the roods—images of Christ on the cross, with Mary and John standing by—for whenever one of these was thrown upon the fire, their shouts were redoubled and prolonged. Such was the first burning of Popish relics by the queen's commissioners, in obedience to the twenty-third article of her injunctions; 'making atonement, as it were, for the many holy men and holy women there were not long before roasted to death there.' During the whole, 'such were the shoutings and applause of the vulgar sort, as if it had been the sacking of some hostile city.'"—*The Puritans and Queen Elizabeth.* By Samuel Hopkins. Pp. 154–6.

JOHN KNOX.*

"The righteous shall be in everlasting remembrance."

THE Philosophical Institution of Edinburgh is not much accustomed to hear honest truth in regard to such a subject as John Knox and the Scottish Reformation. They, or at least some considerable section of them, rather seem to relish the loose diatribes of a class of men of whom the Reformation has cause to be ashamed, and who denounce that in which they ought to glory. But, occasionally, the most unpalatable truth does unexpectedly make its appearance in rather unexpected quarters, and every friend of the Reformation must have rejoiced in the late vindication of John Knox, at Edinburgh, by so competent a witness as Mr Froude. It is interesting to see that, whilst the great and worthless sink after death, amidst the silent contempt even of their former devotees,

* The Influence of the Reformation on the Scottish Character. By J. A. Froude, author of the History of England. Edinburgh: Edmonston & Douglas.

the memories of the true friends of mankind outlive all calumny, and come out with brighter lustre as years roll on. It has been so with the great Reformer of Scotland. The following passages from Mr Froude's lecture in regard to the Scottish Reformation and its illustrious leader are most worthy of perusal:—

Everybody knows the part played by the aristocracy of Scotland in the outward revolution, when the Reformation first became the law of the land. It would seem at first sight as if it had been the work of the whole nation—as if it had been a thing on which high and low were heartily united. Yet on the first glance below the surface you see that the greater part of the noble lords concerned in that business cared nothing about the Reformation at all; or, if they cared, they rather disliked it than otherwise. How, then, did they come to act as they did? or how came they to permit a change of such magnitude when they had so little sympathy with it? I must make a slight circuit to look for the explanation. The one essentially noble feature of the great families of Scotland was their patriotism. They loved Scotland and Scotland's freedom with a passion proportioned to the difficulty with which they had defended their liberties; and yet the wisest of them had long seen that, sooner or later, union with England was inevitable; and the question was how that union was to be brought about, how they were to make sure that, when it came, they should take their place at England's side as equals, and not as a dependency. It had been arranged that the little Mary Stuart should marry our English Edward VI., and the difficulty was to be settled so. They would have been contented, they said, if Scotland had had the "lad" and England the "lass." As it stood, they broke their bargain, and married the little queen away into France, to prevent the Protector Somerset from getting hold of her.

Again,—

Mary Stuart was left a childless widow. Her connexion with the Crown of France was at an end, and all danger on that side to the liberties of Scotland at an end also. The Arran Scheme having failed, she would be a second card as good as the first to play for the English Crown—as good as he, or better, for she would have the English Catholics on her side. So, careless how it would affect religion, and making no condition at all about that, the same men who a year before were ready to whistle Mary Stuart down the wind, now invited her back to Scotland; the same men who had been the loudest friends of Elizabeth now encouraged Mary Stuart to persist in the pretension to the Crown of England, which had led to all the past trouble. While in France she had assumed the title of Queen of England. She had promised to abandon it, but, finding her own people ready to support her in withdrawing her promise, she stood out, insisting that at all events the English Parliament should declare her next in the succession; and it was well known that, as soon as this was made sure, some rascal would be found to put a knife or a bullet into Elizabeth. The object of the Scotch nobles was political, national, patriotic. For religion it was no great matter either way; and as they had before acted with the Protestants, so now they were ready to turn about, and openly or tacitly act with the Catholics. Mary Stuart's friends in England and on the Continent were Catholics, and therefore it would not do to offend them. First, she was allowed to have mass at Holyrood; then there was a move for a broader toleration. That one mass, Knox said, was more terrible to him than ten thousand armed men landed in the country,—and he had perfectly good reason for saying so. He thoroughly understood that it was the first step towards a counter-revolution which in time would cover all Scotland and England, and carry them back to Popery. Yet he preached to deaf ears. Even Murray was so bewitched with the notion of the English succession that for a year and a half he ceased to speak to Knox; and as it was with Murray, so it was far more with all the rest—their zeal for religion was gone no one knew where. Of course Elizabeth would not give way. She might as well, she said, herself prepare her shroud; and then conspiracies came, and underground intrigues with the Romanist English noblemen. France and Spain were to invade England, Scotland was to open its ports to their fleets, and its soil to their armies, giving them a safe base from which to act, and a dry road over the Marches to London. And if Scotland had remained unchanged from what it had been, had the direction of its fortunes remained with the prince and with the nobles, sooner

or later it would have come to this. But suddenly it appeared that there was a new power in this country which no one suspected till it was felt.

The commons of Scotland had hitherto been the creatures of the nobles. They had neither will nor opinion of their own. They thought and acted in the spirit of their immediate allegiance. No one seems to have dreamt that there would be any difficulty in dealing with them if once the great families agreed upon a common course. Yet it appeared when the pressure came, that religion, which was the plaything of the nobles, was to them a clear matter of life and death. They might love their country: they might be proud of anything which would add lustre to its crown; but if it was to bring back the Pope and Popery—if it threatened to bring them back—if it looked that way—they would have nothing to do with it. Nor would they allow it to be done. Allegiance was well enough; but there was a higher allegiance suddenly discovered which superseded all earthly considerations. I know nothing more touching in history than the way in which the commons of Scotland took their places by the side of Knox in the great convulsions which followed. If all others forsook him, they at least would never forsake him while tongue remained to speak and hand remained to strike. Broken they might have been, trampled out as the Huguenots at last were trampled out in France, had Mary Stuart been less than the most imprudent or the most unlucky of sovereigns. But Providence, or the folly of those with whom they had to deal, fought for them. I need not follow the wild story of the crimes and catastrophes in which Mary Stuart's short reign in Scotland closed. Neither is her own share, be it great or small, or none at all, in those crimes, of any moment to us here. It is enough that, both before that strange business and after it, when at Holyrood, or across the Border, in Sheffield or Tutbury, her ever favourite dream was still the English throne. Her road towards it was through a Catholic revolution and the murder of Elizabeth. It is enough that, both before and after, the aristocracy of Scotland, even those among them who had seemed most zealous for the Reformation, were eager to support her. John Knox alone, and the commons, whom Knox had raised into a political power, remained true.

Still further,—

The only powerful noblemen who remained on the Protestant side were Lennox, Morton, and Mar. Lord Lennox was a poor creature, and was soon despatched; Mar was old and weak; and Morton was an unprincipled scoundrel, who used the Reformation only as a stalking-horse to cover the spoils which he had clutched in the confusion, and was ready to desert the cause at any moment if the balance of advantage shifted. Even the ministers of the Kirk were fooled and flattered over. Maitland told Mary Stuart that he had gained them all except one.

John Knox alone defied both his threats and his persuasions. Good reason has Scotland to be proud of Knox. He only, in this wild crisis, saved the Kirk which he had founded, and saved with it Scottish and English freedom. But for Knox, and what he was able still to do, it is almost certain that the Duke of Alva's army would have been landed on the eastern coast. The conditions were drawn out and agreed upon for the reception, the support, and the stay of the Spanish troops. Two-thirds of the English peerage had bound themselves to rise against Elizabeth, and Alva waited only till Scotland itself was quiet. Only that quiet would not be. Instead of quiet came three dreadful years of civil war. Scotland was split into factions, to which the mother and the son gave names. The Queen's lords, as they were called, with unlimited money from France and Flanders, held Edinburgh and Glasgow; all the border line was theirs, and all the north and west. Elizabeth's Council, wiser than their mistress, barely squeezed out of her reluctant parsimony enough to keep Mar and Morton from making terms with the rest; but there her assistance ended. She would still say nothing, promise nothing, bind herself to nothing, and, so far as she was concerned, the war would have been soon enough brought to a close. But away at St Andrews, John Knox, broken in body, and scarcely able to stagger up the pulpit stairs, still thundered in the parish church; and his voice, it was said, was like ten thousand trumpets braying in the ears of Scottish Protestantism. All the Lowlands thrilled under his tones. Our English Cromwell found in the man of religion a match for the man of honour. Before Cromwell, all over the Lothians, and across from St Andrews to Stirling and

Glasgow—through farm, and town, and village—the words of Knox had struck the inmost chords of the Scottish commons' hearts. Passing over knight and noble, he had touched the farmer, the peasant, the petty tradesman, and the artisan, and turned the men of clay into men of steel.

Once more,—

The question now is, what has the Kirk so established done for Scotland? Has it justified its own existence? Briefly, we might say, it has continued its first function as the guardian of Scottish freedom. But that is a vague phrase, and there are special accusations against the Kirk and its doctrines which imply that it has cared for other things than freedom. Narrow, fanatical, dictatorial, intrusive, superstitious, a spiritual despotism, the old priesthood over again with a new face—these and other such epithets and expressions we have heard often enough applied to it at more than one stage of its history. Well, I suppose that neither the Kirk nor anything else of man's making is altogether perfect. But let us look at the work which lay before it when it had got over its first perils. Scotch patriotism succeeded at last in the object it had so passionately set its heart upon. It sent a king at last of the Scotch blood to England, and a new dynasty; and it never knew peace or quiet after. The Kirk had stood between James Stuart and his kingcraft. He hated it as heartily as did his mother; and when he got to England, he found people there who told him it would be easy to destroy it, and he found the strength of a fresh empire to back him in trying to do it. To have forced Prelacy upon Scotland would have been to destroy the life out of Scotland. Thrust upon them by force, it would have been no more endurable than Popery. They would as soon, perhaps sooner, have had what the Irish call the "rale thing" back again. The political freedom of the country was now wrapped up in the Kirk; and the Stuarts were perfectly well aware of that, and for that very reason began their crusade against it.

And now, suppose the Kirk had been the broad, liberal, philosophical, intellectual thing which some people think it ought to have been, how would it have fared in that crusade; how altogether would it have encountered those surplices of Archbishop Laud or those dragoons of Claverhouse? It is hard to lose one's life for a "perhaps;" and philosophical belief at the bottom means a "perhaps," and nothing more. For more than half the seventeenth century, the battle had to be fought out in Scotland, which in reality was the battle between liberty and despotism; and where, except in an intense, burning conviction that they were maintaining God's cause against the devil, could the poor Scotch people have found the strength for the unequal struggle which was forced upon them? Toleration is a good thing in its place; but you cannot tolerate what will not tolerate you, and is trying to cut your throat. Enlightenment you cannot have enough of, but it must be the true enlightenment which sees a thing in all its bearings. In these matters the vital questions are not always those which appear on the surface; and in the passion and resolution of brave and noble men there is often an inarticulate intelligence deeper than what can be expressed in words. Action sometimes will hit the mark, when the spoken word either misses it or is but half the truth. On such subjects, and with common men, latitude of mind means weakness of mind. There is but a certain quantity of spiritual force in any man. Spread it over a broad surface, the stream is shallow and languid; narrow the channel, and it becomes a driving force. Each may be well at its own time. The mill-race which drives the water-wheel is dispersed in rivulets over the meadow at its foot. The Covenanters fought the fight and won the victory, and then, and not till then, came the David Humes with their essays on miracles, and the Adam Smiths with their political economies, and steam-engines, and railroads, and philosophical institutions, and all the other blessed or unblessed fruits of liberty.

But we may go further. Institutions exist for men, not men for institutions, and the ultimate test of any system of politics, or body of opinions or form of belief, is the effect produced on the conduct and condition of the people who live and die under them. Now, I am not to speak of Scotland of the present day. That happily, is no business of mine. We have to do here with Scotland before the march of intellect; with Scotland of the last two centuries; with the three or four hundred thousand families, who for half-a-score of generations believed simply and firmly in the principles of the Reformation, and walked in the ways of it.

Looked at broadly, one would say they had been an eminently pious people. It is part of the complaint of modern philosophers about them, that religion, or superstition, or whatever they please to call it, had too much to do with their daily lives. So far as one can look into that commonplace round of things which historians never tell us about, there have rarely been seen in this world a set of people who have thought more about right and wrong, and the judgment about them of the upper powers. Long-headed thrifty industry, a sound hatred of all waste, improvidence, idleness, extravagance,—the feet planted firmly upon the earth,—a conscientious sense that the worldly virtues are, nevertheless, very necessary virtues, that without these, honesty for one thing is not possible, and that without honesty no other excellence, religious or moral, is worth anything at all,—this is the stuff of which Scotch life was made, and very good stuff it is. It has been called gloomy, austere, harsh, and such other epithets. A gifted modern writer has favoured us lately with long strings of extracts from the sermons of Scotch divines of the last century, taking hard views of human shortcomings and their probable consequences, and passing hard censures upon the world and its amusements. Well, no doubt amusement is a very good thing; but I should rather infer from the vehemence and frequency of these denunciations that the people had not been in the habit of denying themselves too immoderately; and, after all, it is no very hard charge against those teachers that they thought more of duty than of pleasure.

CORONATION OATH.

STAT. 1 WILLIAM AND MARY, SESS. 1, C. 6, A.D. 1688. (O.S.)

An Act for Establishing the Coronation Oath.

1. WHEREAS, by the law and ancient usage of this realm, the kings and queens thereof have taken a solemn oath upon the Evangelists at their respective coronations, to maintain the statutes, laws, and customs of the said realm, and all the people and inhabitants thereof in their spiritual and civil rights and properties; but forasmuch as the oath itself on such occasion administered, hath heretofore been framed in doubtful words and expressions, with relation to ancient laws and constitutions at this time unknown. To the end, therefore, that one uniform oath may be in all times to come taken by the kings and queens of this realm, and to them respectively administered at the times of their and every of their coronation; may it please your Majesties that it may be enacted.

2. And be it enacted by the King's and Queen's Most Excellent Majesties, by and with the advice and consent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the Oath hereinmentioned, and hereafter expressed, shall and may be administered to their Most Excellent Majesties King William and Queen Mary (whom God long preserve), at the time of their coronation, in the presence of all persons that shall be then and there present at the solemnising thereof, by the Archbishop of Canterbury or the Archbishop of York, or either of them, or any other bishop of this realm, whom the King's Majesty shall thereunto appoint, and who shall be hereby thereunto respectively authorised; which Oath followeth, and shall be administered in this manner; that is to say,—

3. *The Archbishop or Bishop shall say,*—"Will you solemnly promise and swear to govern the people of this kingdom of England, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the laws and customs of the same?"

The King and Queen shall say,—"I solemnly promise so to do."

Archbishop or Bishop.—"Will you to the utmost of your power cause law and justice in mercy to be executed in all your judgments?"

King and Queen.—"I will."

Archbishop or Bishop.—"Will you to the utmost of your power maintain the laws of God, the true profession of the gospel, and the Protestant Reformed Religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges, as by law do or shall appertain unto them or any of them?"

King and Queen.—"All this I promise to do."

After this the King and Queen laying his and her hand upon the Holy Gospels shall say,—

King and Queen.—"The things which I have herebefore promised I will perform and keep; so help me God."

Then the King and Queen shall kiss the book.

ROMISH LIBERTY.

"WHERE liberty reigns we claim it, because it is your principle; when we are powerful, as in Spain and Rome, we refuse it, because our principle is to crush error, and cause truth to reign; now, the Church is truth." Thus lately wrote *Le Monde*, the organ in France of the Ultramontanes.

LORD BACON ON SUPERSTITION.

(*To the Editor of the Bulwark.*)

SIR,—The Essay of Lord Bacon on Superstition is, I think, very applicable to the present time, in regard to the rapid strides which prelatical superstitions and excessive ritualism are now making, both in England and Scotland, and I think it right that the Protestants of Great Britain should know that they are supported by so great a genius as Lord Bacon. I therefore send it to you, to be inserted in your most Christian Protestant periodical.—I remain, sir, yours obedient,

J. M. R.

"XVII.—OF SUPERSTITION.

"It were better to have no opinion of God at all than such an opinion as is unworthy of Him; for the one is unbelief, the other is contumely; and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose. 'Surely,' saith he, 'I had rather a great deal men should say there was no such man at all as Plutarch, than that they should say there was one Plutarch that would eat his children as soon as they were born,' as the poets speak of Saturn; and, as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation: all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of all men: therefore, atheism did never perturb states, for it makes men wary of themselves, as looking no further, and we see the times inclined to atheism (as the time of Augustus Cæsar) were civil times; but superstition hath been the confusion of many states, and bringeth in a new

primum mobile, that ravisheth all the spheres of government. The master of superstition is the people, and in all superstitions wise men follow fools; and arguments are fitted to practice in a reversed order. It was gravely said by some of the prelates in the Council of Trent, where the doctrine of the schoolmen bore great sway, that the schoolmen were like astronomers, which did feign eccentrics and empictes, and such engines of orbs to save the phenomena, though they knew there were no such things; and in like manner, that the schoolmen had framed a number of subtle and intricate axioms and theorisms to save the practice of the Church. The causes of superstition are pleasing; and sensual rites and ceremonies; excess of outward and pharisaical holiness; over-great reverence of traditions, which cannot but load the Church; the stratagems of prelates for their own ambition and lucre; the favouring too much of good intentions, which openeth the gate to conceits and novelties; the taking an aim at divine matters by human, which cannot but breed mixture of imaginations; and, lastly, barbarous times, especially joined with calamities and discontent. Superstition, without a veil, is a deformed thing; for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed; and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, when men think to do best if they go furthest from the superstition formerly received; therefore, care would be had that (as it fareth in ill purgings) the good be not taken away with the bad, which commonly is done when the people is the reformer."

NOTES OF THE MONTH.

WE observe that open Fenians are starting as candidates for seats in the new Confederate Parliament of Canada. The cause of this probably is, that the Romish party of Lower Canada, who have hitherto had such influence, fear that they will be swamped under the new system, and are preparing to rebel as usual, or declare for annexation to the United States. If our statesmen were not infatuated they would discover that Popery can never be loyal to a Protestant Government, or be satisfied with anything short of absolute supremacy. The choice of the Papists of Canada, between Great Britain and the United States, will depend only on one question, viz., from which they may expect most support to Popery.

Some curious proceedings have taken place during the month, in reference to Ireland. The English "liberals," improperly so called, have been forming an open alliance with the priests—the great enemies, as Garibaldi would tell them, of liberty over all Europe and the world. They held some joint meetings in Dublin, and most characteristically on the part of Popery, but proving how thoroughly unscrupulous the Englishmen are, the first meeting was held on the *Sabbath-day*. One Scotch paper, which occupies rather a peculiar position, found it expedient to conceal this ugly fact. Meantime, we are told, that Mr Carvell Williams, representing a portion of English Dissent and the Liberation Society, also rushed across to Ireland, and professed, it is said, to be satisfied that the priests wished no endowments for themselves, but only the withdrawal of

all endowments on principles of the strictest voluntaryism! Bravo, Mr Williams. What an amiable, simple, credulous man! How like the spirit and doings of the old Puritans! But lo! the delusion does not last long, for the naughty truth forces itself out, that Popery is as much a "daughter of the horse-leech" as ever, and that she only wants to remove others in Ireland, that she may get the whole endowments to herself, and crush out all religious liberty there. It would be well if the English dissenters would ponder the statement of one so able and experienced as the late Dr Carson, himself a strong Dissenter and Baptist. Living in Ireland, he saw the spirit of Popery, and in his letter to Lord Plunkett, said, "I am fully convinced that liberty of conscience in this country, will not long survive the demolition of the Establishment. Whatever demagogues may say, I have no notion that our political reformers have any such liberality of views as that if one establishment were put down, another would not take its place. Such a hope may be held out to gull unwary dissenters, but it can deceive no man acquainted with history and the genius of Popery."

Here is the account given in the *Daily Review*, Sept. 12, of the throwing off of the recent Popish mask:—

"The *Tablet* newspaper, which is an organ of some authority with the Catholics, denies the statement which was current last week, that the bishops of the Roman Catholic Church had given their adhesion to the Voluntary principle. On the contrary, the *Tablet* thinks that it would be best for all parties if the State were to make an adequate provision for the Catholic Church, independent of the revenues of the Irish Establishment altogether, and then leave Protestants to deal with that institution as they might think best. A Limerick paper goes still further, and professes to know that the Court of Rome has sent over certain propositions on the question of an ecclesiastical establishment for the consideration of Cardinal Cullen and the bishops, and hints that these consists of grants for masses, glebes, chapels, and schools for the Catholic Church, which last would, of course, be under the control of the priesthood. It is not stated whence these propositions originally emanated, but it is not likely the Pope would ask the bishops to consider them unless he had good ground to believe the Government would adopt them. There is an end, therefore, to the short-lived dream of the Romish bishops joining hand-in-hand with the Voluntaries."

ROMAN CATHOLIC INTOLERANCE.—The *Express* reports an example of intolerance which illustrates one of the phases of the Irish difficulty. A Roman Catholic priest near Moate, in the county of Westmeath, having accidentally ascertained that a servant who formerly belonged to his communion had been led to change her religious belief from reading a tract given to her by Mrs Wakefield, her mistress, wrote an indignant letter which called forth a reply from Mr Wakefield. In consequence of this, the rev. gentleman assembled the congregations of three neighbouring parishes last Sunday, and after enlarging upon the dangers of proselytism, advised that none of his hearers should work for Mr Wakefield. The result was, that that gentleman was left without hands to do his harvest-work next morning. Several other speakers at the meeting gave similar advice.—*Times' Correspondent.*

LONDON PROTESTANT LIBRARY.

WE gladly and thankfully acknowledge receipt of Luther's Sermons, (one volume,) presented to the above library by Mr Fernley, Dover. The library is now being formed, and we earnestly solicit donations of books from all friends of our cause, who desire to see the London Protestant classes established on a broad and permanent basis.

LONDON PROTESTANT CLASSES.

WE mentioned last month that the Scottish Reformation Society had again engaged the able services of the Rev. Robert Maguire, Rector of Clerkenwell, to conduct *two* Protestant Educational classes in London this winter, instead of one. One class is to be held in the Aldersgate Schools, Aldersgate Street, every Wednesday evening; and the other in Westbourne Hall, Westbourne Grove, every Friday evening, during the months of October, November, and December. These classes will be opened on the 2d and 4th of this month respectively, at a quarter past eight o'clock P.M. The classes are open gratuitously to students and young men generally; and a large number of prizes, amounting in all to nearly £50, are offered to those who stand the best written examination on the lectures. A copy of the prospectus of the lectures, giving lists of prizes, rules of competition, and other details, accompanies this number. To these we would earnestly call the attention of our readers. The expenses connected with these classes are very considerable. Upwards of £500 sterling will be required, and we trust our friends in England will liberally contribute for the support of this most important object, as the continuance of the classes must depend entirely upon this. Indeed, if funds were sufficient, similar classes might and would be established in every large town in the kingdom. It is only from want of funds (the outlay on this branch of operations being already beyond the income) that the committee have not seen their way to respond to applications from other large towns in England to establish similar classes there; and also to establish one in Dublin.

We believe some difficulty has been experienced in securing a suitable hall for conducting the class in the city of London. This shows the necessity of the Society having a building in the metropolis with suitable accommodation, devoted exclusively to Protestant objects. A building in London, similar to the Protestant Institute or College in Edinburgh, is necessary, in which there would be class-rooms, or lecture-halls, library-room, and other necessary accommodation. Considering the vast machinery of Rome in London, and what immense issues are at stake, it is singular that any difficulty should exist in securing so important an object.

It is with peculiar gratification that we have to announce that this movement for educating the intelligent youth of the kingdom has attracted the attention of English Protestants in the colonies. A correspondent from Hobart Town, Tasmania, writes the Rev. G. R. Badenoch, General Secretary of the Scottish Reformation Society, as follows:—

"Although in this distant land—some 16,000 miles apart—yet our hearts sympathise in the great work of your Society; and, as English Protestants, we feel bound to help you in the London Branch of the Scottish Reformation Society. A few liberal friends have intrusted me with donations, (£23, 10s.,) to send to you in furtherance of the London Branch."

If English Protestants in our great southern colony take such an interest in the education of the young men of London in sound Protestant principles, it surely becomes the Protestants of England to see that sufficient funds are forthcoming for the instruction of their own sons. It would be sad indeed if we were forced to go back for want of means. We trust, therefore, the hands of the committee will be liberally supported by large donations from England. During last year, several kind friends in London

favoured the committee with donations, and they were enabled by help from various quarters to try the experiment. That experiment was so successful that the committee have been encouraged to *extend* the classes now to the West-end; and we hope the same kind friends, and many others, will liberally respond to this appeal. It may be noted that the largest contribution that has been received since these operations commenced has come from a Scotch lady, residing in Scotland. But English Protestants will no doubt contribute the necessary funds for this great work, in proportion as they understand its importance. Donations will be gladly received—either for the current operations, or for a permanent INSTITUTE—by the Rev. G. R. Badenoch, or by William Brock, Esq., 12 Clarence Chambers, Haymarket, London.

We are also most anxious to see a large consulting library of Protestant works established in connexion with this movement in London, similar to the one in Edinburgh. A few friends have already sent books to form the nucleus of such a library. We hope that both Protestant and Popish standard works and money will be sent for the establishment of such a library, as a matter of urgent and permanent importance.

ROMISH LOTTERIES.

WE learn from various quarters that attempts are again being made by the Church of Rome to raise money by means of the illegal traffic of lotteries. One would have thought that, after the distinct declaration made in the House of Commons of the illegality of such practices, and the fact that lotteries have been stopped both in London and in Scotland, this traffic would have ceased. But this is not the way that Rome acts. Her emissaries will always, for gain, if they can, set the law at defiance. The one lottery to which we refer is for an establishment in Dublin, called "St Vincent's Female Orphanage." The drawing is announced to take place on 28th and 29th of this month in Dublin. The other is in behalf of an establishment in London, called "Poor Schools, Grenville, Somerstown." This drawing is to take place at these schools on 15th current. The Scottish Reformation Society, by whose vigilance and activity this traffic has been arrested in Scotland, has now made representations on the subject to the Home Secretary and to the Irish Secretary. We do hope that such representations will be successful, and that the public will do their part in seeing that the laws of the country are respected. We learn also from a correspondent in Tasmania that an attempt is being made there by the Romish Church to prosecute the same system of lotteries. Some Protestants there have taken up the matter, and we hope they will succeed in putting the law in force against this illegal and demoralising traffic.

LECTURES ON BEHALF OF THE SCOTTISH REFORMATION SOCIETY.

WE are happy to hear that Mr Soutter has been lecturing with success in Bristol, Clifton, and Bedminster, on the idolatry of Romanism and kindred subjects, and we hope that the people of these places will take a still more active part in arresting the progress of this tide of evil.

OH, SING A NEW SONG TO THE LORD.

By the streams of light and beauty,
Flowing from Jehovah's throne,
Angels, crown'd with strength and gladness,
Sing where night is never known.

Once dark night invaded Glory;
God look'd forth—it fear'd and fled,
Folding in its sable pinions
Angel-hosts whose songs were dead.

Adam sang in sunny Eden,
Where God's smile at eventide
Left a radiance after sunset
Round His loved one to abide.

Night came down on Eden's beauty;
Adam's song to silence fell;
God withdrew His blessed shining,
And there enter'd Death and Hell.

Moan ye wild-winds, sweeping o'er him;
Veil thy face, O God-lit sun;
All thy shining brings no daylight,
Night eternal is begun.

Moan ye rivers; weeping willows
Whisper sorrow as ye wave.
Earthquakes rend the rocks asunder,
Hollow out a lonesome grave.

Ocean lift thy hands in horror;
Nature pause, and groan and sigh;
Man, your lord, has ceased his singing;
Watch this night to see him die.

Lo! a star afar is beaming,
God-created, God-reveal'd,
Let its light but touch the eyelid
Now in death so nearly seal'd.

Wake and sing, O thou that sleepest,
God hath seen thee from afar;
And as pledge of day eternal,
Lo! He sends the Morning Star.

One hath come through Death's dark valley,
With no starlight given to Him;
Though His smile makes Heaven's bright glory
Veil itself grown faint and dim.

Yet through all His night of anguish,
'Mid His tears and sweat of blood,
He hath sung a song of triumph—
Sung a joyful psalm to God.

Loving thee He left His glory
That this star for thee might shine;
Yea, He chose the seal'd Tomb' silence,
That a New Song might be thine.

Sing, although the night endureth
God's fair stars keep watch with thee
Nature waits thy full redemption,
Watching long the dawn to see.

Sing a new song; all creation
Glory in the Mighty One,
From whose face, reveal'd at midnight,
Daylight on thy darkness shone.

On the blood-bought Mount of Zion,
Waiting saints are triumphing,
For the Lamb, their light, is with them,
And they cannot choose but sing.

They are waiting till their leader
Shall pronounce His band complete;
And with gracious pleasure view them,
Marshall'd on the golden street.

Then, the Prince of Life descending,
O'er a ransom'd world shall reign,
Where the strains of holy music
Never shall be hush'd again.

M. M.

AMENITIES OF THE VATICAN.

THE Pope (Leo. X.) himself had, however, his little troubles; for while he enjoyed a life of elegant pleasures, intoxicated by the adulation of poets, artists, scholars, and priests, a plot to murder his Holiness, by poison concealed in physic, was hatched by certain pious Cardinals. A considerable number conspired, and amongst them some on whom Leo had lavished preferments and favoured with his friendship. Cardinal Alfonso Petrucci vowed, if poison did not succeed, he would assassinate the Pope with his own hand. Leo feared to enter the conclave amongst them. Yet these Cardinals professed to believe in God, and claimed to be rulers of the whole Christian Church. What a lesson and example to the Christian world! The murderers ultimately preferred stealthy poison, but the good fortune of Leo prevailed; the conspiracy was discovered, and Cardinal Petrucci hanged or privately strangled—an unceremonious

proceeding certainly, and signalised by a scandalous breach of faith. Petrucci had fled, and in order to entice him to Rome, Leo granted him a safe-conduct, and undertook to the Spanish ambassador to keep his word. He deliberately broke his royal promise, and justified himself by very special pleading. Leo soon after boldly reformed the College, by creating thirty Cardinals in one day.—*Whiteside's Italy in the 19th Century, vol. i. pp.* 238, 9.

SUGGESTIONS IN REFERENCE TO "THE PLAGUE OF PUSEYISM."

(*To the Editor of the Bulwark.*)

DEAR SIR,—The suggestive remarks of a "Protestant Lady" correspondent in the current number of the *Bulwark*, touching "The Plague of Puseyism," contrasts favourably with the ill-advised endeavours of other distinguished ladies to adorn, by supplying curiously wrought *altar* cloths, and by other ingenious contrivances of equally questionable propriety, the pestilential idol which Oxford has set up, and which the Church in her laxity or degeneracy worships.

The responsible advisers of the Crown are known to be tardy, (and perhaps they are sometimes wisely so,) in giving their official sanction to the need of royal recognition of national danger from the existence of "plague, pestilence, and famine." Paucity of suffering is commonly alleged, in answer to premature advice of warrantable occasions for special prayer to Almighty God having arisen. It was especially so in the case of the late cattle plague visitation. However, before the plague increased to as much as ten per cent. of the cattle of the entire kingdom, the fear of loss of *butter, cheese, cream*, and *beef*, made the country urgent, and the Government yielded.

But would the argument of paucity of suffering apply, with any show of reason, in the case of "the Plague of Puseyism," at the present stage of its progress? I think it would not. If it be true, as some think it is, that *forty-five per cent.* among all orders of the clergy have, during the thirty-five years of the progress of this plague, become more or less infected with the malaria; and if it be true, as we well know it to be, that Protestants, as at Birmingham, are being thrown upon their own individual resources for the protection of property and life—their constitutional resources being charitably denied them by the accredited guardians of their liberties, the local administrators of the law—I say, if these things are so, the plea of paucity of suffering, or imminency of extreme danger to the Protestant standing of this country cannot be sustained.

Under these circumstances then, I would recommend *special* attention to the following portions of our excellent litany as being perhaps superior to any that might emanate from authority, ecclesiastical or civil, at the present time:—

"That it may please Thee to illuminate all bishops and subordinate ministers with *true knowledge* and *understanding of Thy word*, that both by their *preaching* and living they may set it forth and show it accordingly."

"That it may please Thee to endue the lords of the council, and all the nobility with *grace, wisdom*, and *understanding*."

"That it may please Thee to bless and keep the magistrates, giving them grace to *execute justice* and to *maintain truth*."

These portions of the litany might be printed separately, and used at evening service, with especial reference to "the Plague of Puseyism." This would have a good effect upon many of the people, inasmuch as it would impress them all the more with the Protestant character of the Church itself, and with the apostate character of the Puseyites in departing from its teaching.

Appropriate as these several petitions are, and urgent as the case is for special emphasis to be laid upon them, there is little expectation of this or anything like it, being done by *authority*. But why should it not be done by subordinates, both in office and in private rank, involved as we all are, and must be, in the crime and misdemeanour against Heaven of our superiors in Church and State?

The *irregularity* of the proceeding here recommended, though involving a breach of ecclesiastical routine, being a matter of necessity, would be highly commendable.

The Revolution of 1688 was an irregularity in itself; but the absolute necessity and permanent importance of the event justified the irregularity of *that* proceeding.

These remarks may and will be designated by such terms as, imprudences, injudiciousness, and so forth; but being assured that they have, at least, a modicum of common sense to recommend them.—I subscribe myself a persistent opponent of "the Plague of Puseyism."

D. NORTON.

Rainow, North Macclesfield, 6th *September* 1867.

THE ALTAR OF EARTH.

A STUDY FOR THE PRESENT DAY. Exod. xx. 24, 25.

By the Rev. ROBERT MAGUIRE, M.A., Incumbent of Clerkenwell.

THE present age of the Church is undoubtedly an age of ritualistic tendencies. The religion of too many just now consists of a ceremonial and material worship—sensuous services, literal incense, ornate rituals, priestly claims, sacerdotal functions; and, as the very heart's core of all these, an ALTAR, costly, gorgeous, grand—an altar of hewn stone; holy ground, where all that is elaborate is concentred for the great "propitiatory sacrifice;" the holiest place of all, where only the feet of priests may tread; the site of the great central object of worship—the holy sacrifice of the ALTAR. It is too evidently plain that this is an age of material altars; that the altar of hewn stone is everything; that on this ground is to be fought over again the battle of the Truth; and from this point the enemy must be dislodged, if Truth is again to be triumphant. The allied armies of Romanists and Romanisers have made this their common rallying-point; and it would seem as though all Christian truth, and "the whole duty of man," consisted now-a-days in altars, and super-altars, and altar-colours, and altar-cloths, and altar-lights, and altar-decorations, and altar-breads, and altar-vestments, and altar-genuflexions, and altar-services, and altar-priests, and such like. On this ground, then, we do well to take our stand, and wage this holy warfare unflinchingly, for Christ and the gospel's sake.

It would be a small matter to say that these things are altogether unwarranted by the charter of the Christian Church—the New Testament Scriptures; for, in truth, these things are clean dropped out of sight in the apostolic writings, and in the divine teachings of our LORD. There, in that "upper room," we see the first nucleus of the Christian Church assembled: no aid to devotion, save "the *spirit* of prayer;" no sacrifice, save that of "the broken and contrite heart;" no incense, save the prayer of the penitent soul, "the lifting up of whose hands was as the evening sacrifice." The main rubrics of the apostolic Church may be said to have been but two in number. Of these, the former gave direction as to the spiritual character of Christian worship—"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth," (John iv. 24); and the latter appertains to the simplicity of the externals of worship—"Let all things be done decently and in order," (1 Cor. xiv. 40.) There is not one word about earthly priests, or material altars, or gorgeous vestments, or vestments of any kind. So that nothing can be more self-evident than this, that the worship of the Christian Church was to be, not material, or carnal, or sensual, but wholly and altogether spiritual. "IT IS FINISHED" was the death-sentence pronounced against all merely material worship. The purpose of material altars was "finished;" the sacrifice of the one, only, and sufficient Victim was "finished;" the office of a sacrificing priesthood was "finished;" and the echo of the dying words of Jesus is, as in the Epistle to the Hebrews, "There remaineth no more sacrifice for sins," (Heb. x. 26).

But we can go yet further back than the inauguration of the Christian Church in the matter of the simplicity of worship, and especially of altar-worship. For, amid the highly rubrical ritual of the Law, and in the

foreground of the ornate dispensation of Moses, we read this plain and unmistakeable command—"*An altar of earth* thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make unto me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it," (Exod. xx. 24, 25.)

Now, be it remembered, this command occurs in the very heart of the Levitical code, in the same context with the giving of the moral law, the Ten Commandments. It seems to be a command to continue the character and nature of the altars of former times; for in every account given of the building of altars, everything wears the aspect of the utmost simplicity — everything simple and natural, and nothing artificial. Thus the altars that had been erected, or that were afterwards built, whether for sacrifice or memorial, were of the simplest possible construction: Jacob improvising his altar of the stone that had been his pillow by night; the twelve stones taken out of the Jordan constituting the altar of witness to after generations; and, more simple still, and more in accordance with the ordinary usages of men, the altar that Naaman desired to erect for the acknowledgment of his belief in the Lord Jehovah—"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden *of earth?* for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord," (2 Kings v. 17.)

It is, I think, of some considerable importance that, in these days, we specially keep in mind this plain direction of the law of Moses, directing, even in the midst of the ornate and elaborate ritual of the law, that the altar should be of earth, or, if of stone, not of hewn stone. It was to be made of the simplest, and rudest, and readiest material—the soil, the earth, heaped together in the place where the intending worshipper stood; and if a more structural altar was to be made, it must be wholly unartificial. And this under the highly artificial ritual of the Jew!—evidently intending to point out to us that, whatever else might be grand and glorious, the *altar* must be simple—"An altar of earth thou shalt make unto me; and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone."

There were two altars in the Jewish tabernacle—the Altar of burnt-offering, in the outer court; and the Altar of incense, within the first vail; and beyond this, the holiest of all, wherein was the Ark of the Covenant, which was different from both. The allusion here (Exod. xx. 24) is to the altar of burnt offering, which, although it was made of wood, and was subsequently overlaid with brass, (hence called the brazen altar,) yet the original appointment seems to have been adhered to, that it was to be "of earth;" for in the directions for the making of this altar, it is commanded, "Hollow with boards shalt thou make it," (Exod. xxvii. 8.) The wood-work would thus be as an outer casing, the hollow to be filled with earth. In reference to this the Rabbi Jaichi observes, that whenever the tabernacle for a time became stationary, the hollow case of the altar was then filled with earth, according to the original institution; and for this reason he still calls the brazen altar, an "altar of earth"—"altare terreum."*

* See *Smith's Dictionary of the Bible:* Article ALTAR.

This original command was given for God's own good reasons, and for the admonition of man. We seem to trace these three following reasons, all of which would appear to be "wholesome and necessary for these times."

1. To express the *Universality* of Worship.—Wherever there is a foot of earth on which a man may tread, *there* is a place of prayer provided—another Bethel; so that the true worshipper may say, with Jacob, "This is none other but the house of God, and this is the gate of heaven." Here, then, is an altar ready prepared in every place for the true spiritual worship rendered by man to God. And this still continues to be a great spiritual truth—an ever-ready opportunity for prayer and praise all the world over. But if it were necessary to build an altar of hewn stone, and to decorate a shrine with the work of art and man's device, then the universality of worship ceases, and prayer becomes limited to places and localities, and is circumscribed by artificial circumstances. Surely if, in a technical dispensation, elaborate material structures were not required for the worship of God, it cannot be true, in this, the dispensation of the Spirit, that God will be honoured by the work of the cunning craftsman! If a graving tool, lifted up on the Jewish altar, could but *pollute* it, can the workman's hand and the workman's hammer provide now a holy and sacred and essential place for the worship of God in His sanctuary? In this wise and universal extension of the privilege of prayer, the altar finds its true and proper level—"*An altar of earth* thou shalt make unto me."

2. To secure the *Simplicity* of Worship.—Even under the Jewish law worship was simple—an altar of earth, or of unhewn stones. Prayer is always an expression of want and necessity on the part of the suppliant. Therefore, the privilege has ever been of ready and immediate access to God; and the simplest materials did best become the urgency of the case. All this was a type of spiritual things—how the way of access is open now; and at all times, and under all circumstances of want and necessity, we may flee to Christ for His ready help and succour, and be sure to meet with a true and hearty welcome at His throne of grace. But how unlike this true simplicity of Christian worship is the costly ceremonial and the elaborate ritualism of the present day! Robes and raiments to be provided; incense to be purchased; altars to be decked with flowers and needlework; painters, decorators, grainers, carvers, statuaries—all to be engaged to do what so far and so extravagantly transcends the simple appointment of the original institution—"An altar of earth!" Can it possibly be that the dispensation of the Spirit is to be more artistic than the dispensation of the Law? for, even under that dispensation, in which ritual counted for something, *this* great act—the worship of God—was toned down to the simple "altar of earth," so that each might pray, at any time, in any place, unencumbered by any load of ceremony, unhindered by any delay of circumstances, in true simplicity of means, and in true simplicity of heart.

> "Oh, how unlike the complex works of man,
> Heaven's easy, artless, unencumbered plan!
> No meretricious graces to beguile,
> No clustering ornaments to clog the pile;
> From ostentation as from weakness free,
> It stands like the cerulean arch we see,
> Majestic in its own simplicity!"

To such a worshipper there is a direct and open view to God—his spirit

in communion with God's Spirit. We have not to look through symbols and symbolic things so as to learn to realise Christ thereby; for it is our privilege to "see the light of the knowledge of the glory of God, *in the face of Jesus Christ.*"

3. To inculcate the *Humility* of Worship.—Prayer, as an expression of want, and an acknowledgment of dependence, must be lowly and humble *as the ground.* The place of prayer is the *dust.* One of the sins of the heathen was, that they sacrificed in the "high places." Our English word humility is derived from the Latin word "humus"—*the ground.* It means that the proper place for the humble is "the ground"—down in the dust of penitence and prayer. Bunyan well represents the shepherd-boy, in the Valley of Humiliation, as sitting "on the ground;" and, being humble, he was also happy, for he did sing a playful song down there in that low valley—

> "He that is down need fear no fall;
> He that is low, no pride;
> He that is humble, ever shall
> Have God to be his guide."

Thus the original "altar of earth" was meant to indicate the lowliness of the spirit of prayer—"from the ground of the heart." Yes, the lowliest place best befits the suppliant; and God forbid we should ever see that pride and pomp of pretended office, that glitter and glare of sacerdotal claim, become the spirit of those who worship in this Christian land and in this age of light! At the throne of grace we need to be very humble, and to abide at the footstool of humility. And, if only in anticipation of the glittering altars of Rome, and of those who would imitate her, God did well to issue this command—An altar of earth; and, if of stone, of unhewn stone! And this spirit of humility shall have its reward: the nearest step to the throne is the footstool; and heaven is God's throne, and the *earth* is His footstool. The arrow that speeds its way the farthest and the fastest to the mark, is that which has been despatched from the deepest bending of the bow. The ball that rises highest in the air is that which has been flung with the greatest impulse to the earth. The true kneeling-place is the dust; the true altar is the ground;—thence ascend the prayers of the heart into the ears of the Lord of hosts. Our exhortation to-day, derived from this topic, is—Beware of artistic worship. High altars, and high places, and high pretensions consist not with either the world-wide universality, or the unadorned simplicity, or the becoming humility of Christian worship. The simplest is always the best, and the most humble is that which is most acceptable in the sight of God.

MONASTIC AND CONVENTUAL INSTITUTIONS.

Prize Essay—Section Second.

An Inquiry into the Relation of the Monastic System to the Word of God.

MONASTIC and conventual institutions are theoretically opposed to God's Word, being founded upon principles and views of man's relation to God, which are entirely at variance with truth, and with God's revealed will. They had their origin in the ancient hermits, who, forsaking everything that connected them with their fellow-men and with all earthly pleasures and advantages, spent their whole lives in some desert

place, far from the haunts of men, engaged in professed indolent contemplation, ill-using their bodies in the vain hope of thereby attaining to close and constant communion with God and the angels in this world, and to a degree of holiness and perfection which would entitle them to an entrance into God's paradise whenever death should snatch them away from earthly scenes. The principle upon which they acted was the very same as that upon which monastic and conventual institutions are still founded.

Monks and nuns, in theory, abandon the world and all earthly ties and connexions when taking the vows by which they enter upon monastic life; they, as it were, die to the world, and this is done under the pretence that they will thereby earn for themselves a rich reward in the world to come. The principle of withdrawing from the world and neglecting the body in order to attain holiness of character has its origin in a false view of the relation which exists between God and man in his fallen state. His fallen state is no doubt thus acknowledged to a certain extent, as is also the desirableness of recovery out of that condition; but the hindrances and obstacles in the way of this return to God are supposed to be, not in the man himself, in his very heart of hearts, but in the circumstances with which he is surrounded in the world; and that if alone and withdrawn from these worldly influences, his soul would naturally and at once return to God as the fountain of life and light, and the source of all good.

Were this true, were it true that the obstacles in the way of return to God lay only in the worldly influences with which a man is surrounded, then it would naturally follow that the change which took place in man at the fall was nothing more than a change in his manner of life, and not a change in the very heart-springs of life. The stream was defiled by being made to run through an impure soil, but at the fountain-head it remained pure and untainted, and needed but to be diverted into a new channel to make all things right! How different this from the scriptural view of man's condition! There we read:—

"The *heart* of man is deceitful above all things, and desperately wicked."—Jer. xvii. 9.

"From *within*, out of the *heart* of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from *within*, and defile the man."—Mark vii. 21–23.

Alas, then, in fleeing from the world to escape from the plague they are but trying to flee from that which had its home in their own hearts. Had the evil not been so deep-rooted, so firmly fixed in man's very inner being; had it been simply in outward life that the derangement had taken place, surely infinite wisdom could have devised some easier method of adjustment than the yielding up of the eternal Son of God to the humiliation of a life on earth, with all its trials and agonies, its fearful sufferings, and a terrible death! But looking at Christ's sufferings and death as being the atonement made for man's sin, and as it is in Scripture plainly declared to be the *only* ground of justification before God, brings before us another view of this fundamental principle of monastic life. It is this: even in those who admit that the fall of man produced an entire corruption of his moral nature, this monastic system tends to produce, and does produce, the belief that men themselves can provide a remedy. In point of fact, it sets them to work out a righteousness of their own, and, putting Christ in the background, tells them that they need but little if

any help from him. It bids them look forward to a full and free acquittal on the day of judgment, to happiness and eternal felicity and joy unspeakable in the world to come—not as the gift of God through faith in Christ's finished work, but as the result, as the merited reward, of their own deeds on earth while living the life of monks and nuns.

Hear the prayers provided for them in the Roman Missal :—

"Behold my humiliation and my labours, and forgive all my sins." . . . . "We beseech thee, O Lord, graciously to infuse thy grace into our hearts, that, bridling our sins by voluntary chastisements, we may rather macerate our flesh in the present time than be cut off by eternal punishment. Through our Lord." . . . . . "O Lord, we beseech thee that our fasts may be accepted, and by expiating our sins make us worthy of thy grace, and conduct us to eternal remedies. Through our Lord."

These are specimens of the petitions provided in the Roman Missal for the use of Romish devotees; and though our Saviour is mentioned at the end of each petition, it is their own doings they plead as the reason why their sins should be forgiven, and practically it is their own efforts they trust in.

This leading of men to trust in themselves, in their own works, for justification before God, is plainly opposed to all the teachings of God's Word, which always points to Christ's work as finished, perfect, and complete, and as the *only* means of justifying a man in God's sight.

Isaiah writes :—

"Surely he hath borne our griefs and carried our sorrows: he was wounded for *our* transgressions, he was bruised for *our* iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." . . . . . "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

Paul writes :—

1 Tim. ii. 5, 6.—"For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

2 Cor. v. 21.—"For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

Eph. ii. 8.—"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God."

Rom. iv. 5.—"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Phil. iii. 9.—"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Compare these with the passages already quoted from the Roman Missal, and how great the difference! In the one, the sinner's own efforts are magnified and held up before God, while Christ's name is only brought in at the end of the petition, as if to quash any qualms of conscience which might be felt at the entire neglect of Him. It is apparent that they who make use of these petitions as the heart-utterances of their desires, are real believers in their own power to work out and establish a righteousness and a justification of their own before God. In the Scripture passages, Christ's work is magnified, and to it alone all the merit of a sinner's justification is attributed, while the sinner's own efforts are not mentioned at all; and in those passages which do speak of them, it is always in such terms as to show that, for the great purpose of justifying a man before God, they are but as filthy rags, and utterly useless.

But there is yet another view of this monastic principle held by most. They declare, that while looking to Jesus alone for justification, this

monastic mode of life is a very great help towards the sanctification of the soul, and that by means of it, a greater degree of holiness of character and likeness to God can be attained than in any other way. This we deny, and upon Scripture authority. And first, as already mentioned, the tendency and temptations to sin come, not so much from without a man as from within. If his inner nature be set to rights, if his heart be at peace with God, and under the influence of the Holy Spirit, he will, through God's grace, be enabled to keep himself from sin's dominion and to grow in holiness, in whatever circumstances he is placed, or to whatever company his duty may call him. But if the great change, the new birth, has not taken place in him, if his heart be not under the guidance of the Holy Spirit, no matter whither he may flee, no matter what mode or manner of life he may adopt, no matter how much he may afflict or macerate his body, holiness and purity he cannot attain to. These can only be wrought in us by God's Spirit, and that after he has brought about that wondrous change, the new birth :—

John i. 12.—"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

1 John iii. 9.—"Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God."

And Paul, when writing to the converts at Corinth, after describing the evil deeds of the unrighteous, adds :—

"And such were some of you: but ye are washed, but ye are *sanctified*, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11.

From these Scripture passages, as well as from many others, it is evident that true holiness and purity of character are wrought in us by God's Spirit, and that this whole change of life begins with the change of heart. It is vain to attempt to purify the stream so long as the fountain-spring is impure.

But there are some who, even admitting all this, hold the opinion that those whose hearts God has changed, and who are under the influences of the divine Spirit, are more likely to grow and increase in holiness by adopting the monastic mode of life, than by living in the world surrounded with its temptations, and daily tried with its cares and troubles. This *may* have been true in some individual cases, owing to peculiarities in their former life, and in the natural temperament and dispositions of the individual, but as a general rule, it is not only contrary to Scripture in theory, but has in practice been found to produce results very different indeed from holiness and purity.

If we look to the Scriptures for examples among the God-fearing, God-knowing, faithful old patriarchs, we look in vain for any of them denying themselves to their own kindred, despising earthly comforts and blessings, and daily punishing their own bodies with the scourge, or needlessly exposing themselves to the cold and damp chills of night, full of self-righteousness, and self-satisfied with these deeds as being evident signs of their holiness.

Enoch walked with God, and begat sons and daughters. Noah, Abraham, Isaac, Jacob, Moses, Job, David, the man after God's own heart, all were men with wives and families and great worldly possessions, who, living in the midst of trials and temptations, yet attained to great nearness

to God and holiness of character ere they left this world for the eternal abodes of the pure, the humble, and the holy. And we know that that righteous man Lot, though living with his family in a town of such fearful wickedness as called down fire from heaven to consume it and all in it, perished not with the ungodly. Having in the midst of such wickedness kept himself, by God's grace, untainted with the sins of his neighbours, —God in a miraculous way saved him from their doom.

In the New Testament times, neither Christ Jesus himself, nor any of the apostles, followed after this manner of attaining holiness.

Some represent John the Baptist as leading the life of a hermit in the wilderness. But what went John into the wilderness for? To starve his body, that he might thereby attain salvation for his soul or grow in holiness? Nay; but to tell the multitudes who flocked out to him from all the towns and villages round about, that salvation could never be got in that way, but that the mighty One was coming who would make the true way plain and clear. John went out to the wilderness not as did the hermits, with the view of increasing personal holiness, but to cry to others, and in a place where all might come and hear him, "Repent ye: for the kingdom of heaven is at hand." "Behold the Lamb of God which taketh away the sin of the world."

The prophets of the Old Testament would seem at times to have led a life of self-denial and separation from their fellow-men. But if their actual mode of life bears a resemblance to monachism, the reasons and motives for following that kind of life are entirely different. These men were under the direct and immediate guidance of God, and for God's special purposes, and their mode of life was oftentimes, in its self-denial and rigorous abstinence from earthly pleasures, intended as a symbol and a sign to convey lessons of instruction and warning to their fellow-countrymen; and in no instance is their mode of life in these respects held up for our admiration, nor is their example intended for our imitation.

Again, we know that many of those who had the closest and most frequent interviews (if we may so call them) with God, were men who lived as their fellows did, and had wives and children. Moses was married and had children; we read of Samuel's sons, and of Isaiah's son, Maher-shalal-hash-baz, and others, such as Daniel and his friends, lived in the palaces of kings, and were occupied in the busy affairs of state and the government of nations. The Jewish Nazarites are sometimes quoted as Scripture examples of the monastic life. These were persons who, having made a vow to God, continued, some for life, some for only a few days or months or years, bound by their vow; and during that time abstained from the use of wine or the fruit of the grape, allowed their hair to grow, and were not to defile themselves by contact with a dead body, even though that of a near relative. It may have been that they wore upon their person some distinctive mark of dress, by which others might know that they were bound by their vow. But this life was not insisted upon nor recommended even to the Jews, and much less for Christians. The Nazarites we read but little about in the Scriptures, and they would seem to have been but few in number, while from the example of Samson, who was a Nazarite, we learn that they did not separate themselves from their fellow-men in social intercourse or in the ordinary affairs of life, nor even remain unmarried. Having thus shown that in neither the Old nor New Testament are there any *examples* of monachism, we shall now, by a con-

sideration of several of the details of this mode of life, endeavour to show that it is as little warranted by Scripture precept.

The three vows of poverty, chastity, and obedience, common to all the orders of monks and nuns, and as theoretically understood by them, are both in themselves unscriptural, and also, from the motives which influence those who become bound by them, would be sinful even had they been in themselves right and proper. Luther, a man who knew of what he spake, declared that—

"The monks and nuns pronounce their vows in the idea that they are to be faithful and saved by them; and what ought to be ascribed solely to the mercy of God, is thus attributed to the merit of works."

And in point of fact the observance, or pretended observance, of these vows is made to take the place which rightfully belongs only to Christ's work.

But not only are these vows unscriptural from the motives which influence those who take them, but also in themselves; they have not only no scriptural warrant, but, on the contrary, are opposed to all the rules of life there laid down for our guidance.

Let us consider them separately, and view them in the light of God's word; and first that of poverty.

Monks and nuns are bound by this vow to hold no worldly possessions, but to give up all which they may naturally be entitled to, either to the "Church," or to that particular "order" with which they are connected. But as this vow does not practically exclude them from having and enjoying, in common with the rest of their community, all the comforts and even luxuries of life, which are provided for them out of the funds and property belonging to them as a body, they generally are not so badly off in respect to worldly matters as they would have us believe; nay, the case is generally the very reverse. But even if their theory were true, it would be somewhat difficult for them to establish their claim of poverty, and their right and title to the blessings and Scripture promises (if any) made to the poor of this world. We read of blessings upon the poor in spirit and the contrite of heart, and of the difficulties which they who trust in their riches will have to overcome in their search for the kingdom of heaven; but nowhere in the Bible do we find it taught that because a man is poor in this world, therefore is he entitled to an entrance into that kingdom. Nor yet does the Bible call upon us, as a part of Christian duty, to give up all our worldly possessions, and live a life of poverty, either real or pretended. The Scriptures come to men as they are in the world, to rich and to poor. To the rich they say, "Trust not in uncertain riches, but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." To the poor they say, "Seek ye first the kingdom of God and his righteousness, and all these things (food and raiment) shall be added unto you." And to *all* they say, "Godliness with contentment is great gain."

These and other Scripture passages establish a principle, viz., that each one should serve God in the place and position of life in which Providence places him; and if acted upon by all men they would lead to the happiest results, but were the principle of voluntary poverty to be applied to all, it would either be a sham, or lead to the greatest anarchy and confusion. It is common to quote, in reference to this point, the case of the young man who came to Jesus asking, "Good Master, what good thing shall I do that I may have eternal life?" and who, having declared that he had from

his youth up kept all the commandments, was told by Jesus, "Go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me."

But this particular direction is not applicable to men in general. Christ, who knew all that was in the young man's heart, saw that his riches had the chief place in his affections, and gave him such an answer as let him know that God requires of men not simply outward conformity to the law, (such as he boasted he had given,) but must also have the first place in the *heart*, and that to the expulsion and exclusion of everything else, whenever God sees meet to call for it. His possessions were the *idol* in the young man's heart, and Jesus, in his answer, called upon him to forsake his idol and follow the true God. Monks and nuns, giving up all their possessions, not to the poor, but to the Church, may profess to be obeying part of the letter of Christ's answer to the young man, but they certainly do *not* obey the spirit, the great principle contained in it.

In casting out the one idol, *their possessions*, they but set up another, *their own works*.

Then again, the words which Christ addressed to his disciples when sending them forth on a missionary tour, "Provide neither gold nor silver," &c., (Matt. x. 9, 10,) are sometimes quoted as being applicable to all Christians in all ages. This we deny, and assert that in thus sending forth his disciples, Christ intended it as special exercise to their faith, and as a preparation for greater work to be done in after years, and under more trying circumstances.

That it was only a particular and temporary direction, applicable only for that one tour, we know from the way in which Christ spoke of it, and from his contrary directions on that memorable night in which he was betrayed. See Luke xxii. 35, 36.

The second vow is Monastic Chastity.

In this section we are only to speak of the theory of the monastic vows, rather than of the actual practice, so that under this head all we have to do is to show that the vow by which monks and nuns bind themselves to remain unmarried, &c., is contrary to Scripture, and not of necessity a help to holiness and purity of life, as they pretend. In this matter monks and nuns make the pretension of being wiser than their Maker, He who made us, and who knows our frame, all its wants, its necessities, and its strength. God declared from the first "it is not good for man to be alone," and ordained marriage between one man and one woman, being what was required for the *good* of that man who at the first was alone. Monks and nuns, however, declare not only that marriage is a hindrance to holiness, but also that all intercourse between the sexes, excepting certain so called religious services, interferes with their growth in grace. And in the matter of remaining unmarried, they have the blasphemous audacity to cite the example of Jesus Christ, in this respect, as being intended for their imitation. Would they but follow His example in all other things, we should leave them to their meditations without a murmur or complaint. "Forbidding to marry" is one of the marks of the great apostasy.

In their interpretation of the passages of Scripture where chastity or a chaste life is commended, they confound chastity with celibacy, and seem to infer that it is impossible for married people to live a pure or chaste life, thereby casting a slur upon the character of all those Scripture worthies of whom we have already spoken, and also upon several of the

apostles, not excepting Peter, whom they profess to venerate so much. Looking into Scripture we find that marriage was ordained before sin entered the world, and consequently at a time when our first parents rendered to God a *perfect* service. Hence it follows that marriage is not in itself a hindrance to a holy life, and need not be an obstacle to growth in grace.

Again we read, Hebrews xiii. 4, "Marriage is honourable in *all*," &c., and Paul, in writing to Timothy regarding the duties of Christians, recommends the young women "to marry, bear children, guide the house, and give none occasion to the adversary to speak reproachfully," 1 Tim. v. 4. Here we find Paul considering it quite possible for even *young* mothers to lead such lives of holiness and purity as that the enemies of Christianity, willing and anxious to find faults, would be unable to do so.

The third vow is that of Monastic Obedience.

By this vow monks and nuns bind themselves to a simple, unhesitating, and we might say unthinking obedience to their superiors in *all* things. This we assert to be unscriptural for this reason. Though the Bible commands obedience to kings and lawfully constituted authorities, in all civil matters, yet in things spiritual God alone must be obeyed.

We are commanded to "try the spirits whether they are of God," and to follow only those who teach and command what God commands. In all the teachings of the apostles they never asked any to follow or obey them because of their private authority, but because their teachings were in accordance with God's will, and because they spake as Christ's ambassadors. God alone is to be obeyed in all things, and it is nothing short of blasphemy for sinful men to demand implicit obedience of their fellow-men not only apart from, but often in opposition to, Jehovah's will. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." See also a strong passage, Deut. xiii. 1–6. The man of sin, and son of perdition was to sit in the temple of God, shewing himself to be God.

But the apostles, when the rulers of the people commanded them to refrain from teaching in the name of Jesus, replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard," Acts iv. 19, 20.

From these and other Scripture passages we establish the principle that teachers of religion, by whatever name or title known, are only to be obeyed and followed in so far as they themselves follow the Scriptures, and honour God's law and will. Hence, for any to vow full and perfect obedience in *all* things to any human being is to rebel against God's righteous authority and insult His glorious Majesty.

ROMISH SCHOOLS IN GREAT BRITAIN.

THE Committee of Privy Council on Education has recently presented to Parliament their Annual Report on the Schools in England, Scotland, and Wales, receiving public grants. It appears from that document that Roman Catholic Schools in England and Wales have received grants during the past year amounting to £26,083, 14s. 9d.; and in Scotland to £3002, 0s. 7d. Hence the total grants for the year ending 31st March 1866 for such schools in Great Britain amount to £29,085,

15s. 4d. The average attendance of scholars is computed to be 64,551, and the number of teachers at 31st December last is as follows:—

	Certificated.			Assistant.			Pupil.			Grand Total.	
	M.	F.	TOT.	M.	F.	TOT.	M.	F.	TOT.	M.	F.
In England and Wales,	147	345	492	14	55	69	144	393	537	305	793
In Scotland, . .	44	44	88	1	1	2	53	62	115	98	107
	191	389	580	15	56	71	197	455	652	403	900
Total number of Teachers,										1303	

Thus there are engaged 1303 Popish teachers of different classes in these Roman Catholic Schools receiving public grants.

Mr Stokes, one of the Romish Inspectors, gives a detailed report of the schools under his charge in the counties of Lancaster, Chester, Salop, and North Wales. From this report there appear to be gross irregularities permitted in connexion with some of these Popish schools. It would appear that grants of money are given to certain schools, not according to examination, but according to the *number* in attendance. Hence, to increase the attendance, infants under two years of age are pressed into such schools by the managers. The words of Mr Stokes are as follows, and deserve immediate attention:—He says, "The allowance of grants to infants without individual examination does not work in harmony with the sound principles of the Revised Code. Hope of this allowance often induces managers to admit to school infants under two years of age. They learn nothing of course; but they do worse. They acquire the habit of passing day after day in school without learning anything."* Mr Stokes mentions another evil in connexion with this matter. He says, "That inconvenience is the presence of such children—to hear paroxysms of whooping cough, to observe the pustules of small-pox, to see infants carefully wrapped up and held in their mothers' arms, or seated on a stool by the fire, because too ill to take their proper places, are events not so rare in an Inspector's experience as they ought to be. The risk of the infant's life, and the danger of infection to others, are preferred to the forfeiture of a grant of 6s. 6d."

Such a state of matters in connexion with any school receiving a Parliamentary grant and under Government inspection is almost incredible. And we fear the practice is not singular, since Mr Stokes has ventured to make it public. Moreover, the moral tone of the managers who would allow such practices must be low indeed, but is in harmony with the teachings of the Romish Church. This is not all. The Inspector adds in a foot-note, page 291, that "errors of exaggeration in age of night-scholars, which are sometimes discovered, deserve severe animadversion." Thus deliberate falsehood in regard to the age of scholars, and "that to obtain grants," is found in connexion with such schools. The Inspector goes on to report:—"Disorder among the papers" (of the managers), "and disregard of dates are usual." "School accounts are badly kept; often it would be true to say they are not kept at all. The books shown to the Inspector are not the genuine record of cash transactions under date of each occurrence. Were they this, however rude in form, I, for one, should be satisfied. But they are not; they are mostly made up at the end of the year from memory or surmise, or from other books not produced. In

* Report of Committee on Education, 1866–7, p. 291.

short, as accounts they are extremely imperfect. I have already mentioned exceptions to this censure, and there are more of them, but as a rule, what I have stated holds good."

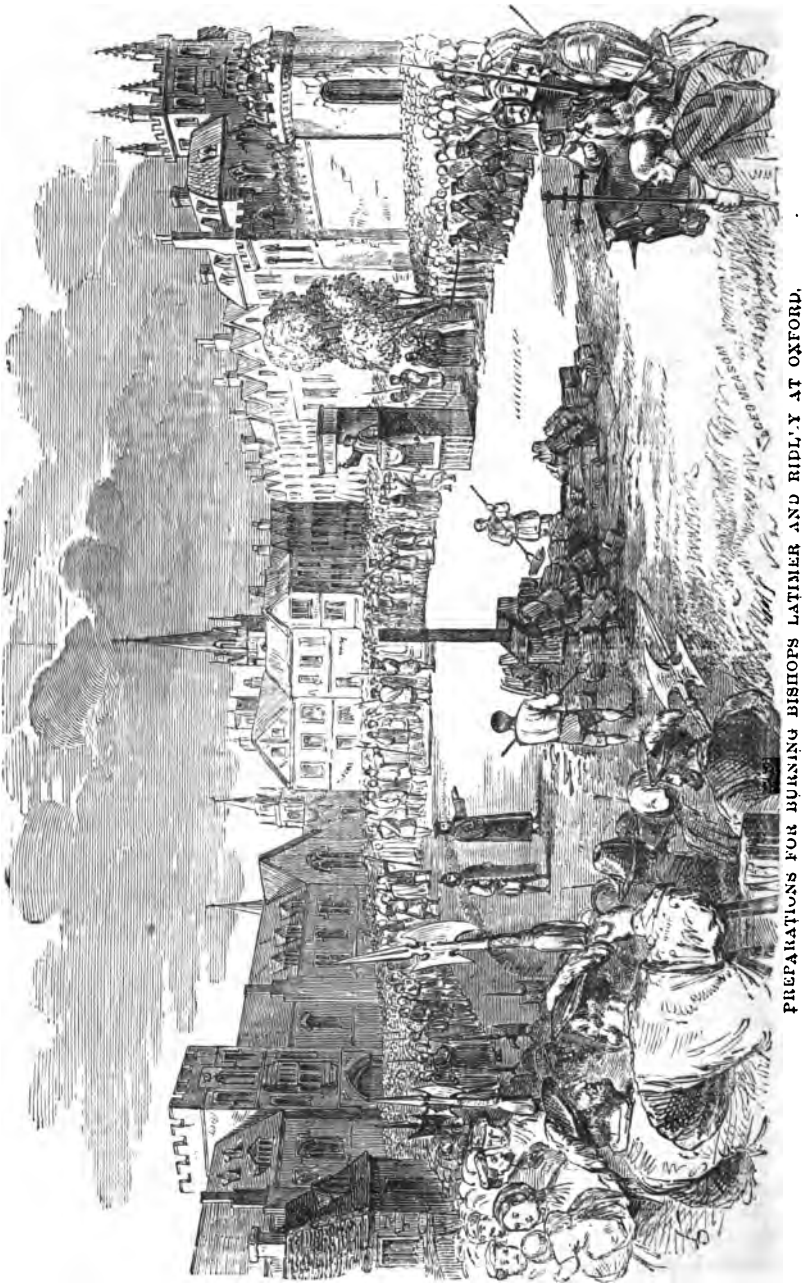
In ordinary cases such maladministration would meet with immediate censure, and we trust such a statement as we have now quoted will be brought before Parliament, and especially before the Committee of the Privy Council. Such disclosures tend to show that no confidence can be placed in the management of Roman Catholic Schools, and that a national system of scriptural education, with thorough supervision, is the only way by which such practices can be brought to an end, and the country properly educated.

A RITUALIST DESCRIBED.

Answer to the late Lord-Justice Knight Bruce's question, "What is a Puseyite?"

WHAT a Puseyite may be is somewhat hard to show—
A smooth and crafty Jesuit 's the nearest type I know!
A semi-Popish clerical, of grave and solemn mien,
With downcast eye, hands duly cross'd, with crucifix between;
Now moving onward, as if in misty thought profound,
Heedless of the passer by, or the charms of life around,—
In priestly garb array'd, closely buttoned to the chin,
A gentle lamb without, but a ravening wolf within.
He seems to be a man of other days, remote and old,
Of Romish cut without,—within, all passionless and cold;
Although a celibate, he strives, in various ways, to steal
The hearts of generous women, who, inflamed with pious zeal,
Are ready to forsake the world, and sisterhoods endow,
Go forth to tend the sick, or take some new religious vow,
Come to confession oft, and strict austerities endure,
To mortify the truant flesh, and keep the spirit pure.
He mutters o'er the prayers, with many a bow and turn,
Whilst, on what he terms the "altar," the waxen candles burn;
Above, a floral cross is placed, by dainty fingers made,
And braided, colour'd cloths are on the holy table laid;
Strange contrast to the touching scene, it may be well conceived,
When, in an "upper room," the ordinance was first received!
The "real presence," he insists, with the elements combine
To form a bloodless sacrifice, through agency divine:
And o'er "the mystery," to cause bewildering surprise,
He makes thick clouds of incense from the burning censers rise;
He fancies that in England yet, fair truth shall find a home,
And our protesting Church, ere long, be merged in that of Rome!
To further such a traitor scheme, he every effort tries,
And in seductive lures, the modern Jezebel outvies;
Thus Puseyites and Ritualists on weaker minds impose,
Make toy-shops of their churches, and delight in silly shows.
What steps do our lord bishops take, these evils to suppress?
'Tis little they can do at best, they candidly confess:
They close their eyes to coming ills, and, as in days of yore,
Leave matters as they found them, or quietude implore.
This will not do! the call for action echoes loud and clear,
And many put the question, that their lordships soon must hear,
Of what great use are bishops, if they cannot act at all,
Or save a Church already split, and verging to its fall?
It was not thus, when aged Paul did Timothy direct
The early Church's discipline to order and protect,
When bishops did her purity so gloriously maintain,
And, for the sake of gospel truth, submitted to be slain.
No love of ease, or worldly rank, those pious martyrs sought,
But did their duty fearlessly, as godly bishops ought;
And, when the hour of death approach'd—their earthly warfare done—
The crown of victory could claim, which patient faith had won.

1867. A COLONIST.



PREPARATIONS FOR BURNING BISHOPS LATIMER AND RIDLEY AT OXFORD.

PREPARATIONS FOR BURNING BISHOPS LATIMER AND RIDLEY AT OXFORD.

THE following affecting account of the martyrdom of Latimer and Ridley should be engraven on the hearts of all the people of Britain, as Rome is eagerly thirsting for a renewal of similar tragedies.

"On the morning of October 16, 1555, Latimer and Ridley were led to the place prepared for their burning, in the front of Baliol College, at Oxford. They kneeled down and prayed separately, and afterwards conversed together. A sermon was then preached, in which their doctrines and their characters were aspersed, but they were not suffered to reply. 'Well,' said Latimer, 'there is nothing hid but it shall be opened.' The jailor then took off their upper clothes, to prepare them for the stake, when it was seen that Latimer had put on a shroud as his under-garment; and although he had appeared a withered old man, his body crazed and bent under the weight of years, he now 'stood upright, as comely a father as one might anywhere behold.'

"All being prepared, a lighted fagot was brought and laid at Ridley's feet. Latimer then turned and addressed his fellow-sufferer in these memorable and emphatic words: 'Be of good comfort, Master Ridley, and play the man: WE SHALL THIS DAY LIGHT SUCH A CANDLE, BY GOD'S GRACE, IN ENGLAND, AS I TRUST SHALL NEVER BE PUT OUT.' The fire burned fiercely; Ridley suffered much with great constancy, but Latimer was soon delivered. He exclaimed aloud, 'O Father of heaven, receive my soul.' Bending towards the flames, he seemed to embrace them, and bathe his hands therein, and speedily departed. When the fire was burned low, the spectators crowded round the dying embers; they beheld his heart unconsumed, and a quantity of blood gushed from it, reminding them of his prayer already mentioned. He had indeed shed his heart's blood as a testimony to the truth of the doctrines he preached." *

ROMISH POLICY.

"IGNORANCE, being darkness, is full of false fears. In the night-time men think every bush a thief. Our forefathers, in time of ignorance, were frighted with everything; therefore it is the policy of Popish tyrants, taught them from the prince of darkness, to keep the people in darkness, that so they might make them fearful, and then abuse that fearfulness to superstition; that they might the better rule in their consciences for their own ends, and that so having entangled them with false fears, they might heal them again with false cures."—*Sibbes' Soul's Conflict.*

PAROCHIAL INSTRUCTION IN PROTESTANTISM.

AS Romanists are now to be found in almost all districts of the country, it is of vast importance that Protestants should be prepared to answer the plausible objections which they are all trained to make to Bible truth. For this purpose, we do not know any better plan than to offer prizes to those who will study most thoroughly the Romish controversy.

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* Lives of the British Reformers. London: Tract Society. 1836. Pp. 214–15.

In this respect the following plan, which has been adopted by Miss Scott Makdougall of Makerstoun, seems to us most worthy of universal imitation :—

TO THE PARISHIONERS OF MAKERSTOUN.

Miss Scott Makdougall of Makerstoun, having given a most handsome contribution to the Scottish Reformation Society, that Society hereby offer four prizes—the first of £2, the second of £1, 10s, the third of £1, and the fourth of 10s.—to the parishioners of Makerstoun, who will stand the best oral examination on the Society's permanent tract No. I., entitled, "Popery Completely at Variance with the Bible." The examination will be held, God willing, in Makerstoun House on the evening of the first Tuesday of March, (March 3,) at seven o'clock. All who reside in the parish are at liberty to compete, young and old, male and female, and they are earnestly invited so to do. Copies of the tract will be supplied free by applying to Mr Laird.

N.B.—The texts of Scripture quoted in the tract ought to be carefully committed to memory, and the other texts referred to ought to be carefully examined. There are about 120 texts quoted; and the young people especially are earnestly recommended to commit to memory one of those texts every day, and thus, with frequent revision, by the blessing of God, any of the texts may be accurately repeated at the examination. G. R. BADENOCH, *Gen. Sec.*

SISTERS OF MERCY; OR, POPERY AND POVERTY.

By the late Rev. DR HETHERINGTON.

"BLESSED are the merciful, for they shall obtain mercy." This is a beautiful characteristic of the subjects of the kingdom of heaven, as declared by its heavenly King. And nowhere on earth has mercy its natural home more truly than in the heart of woman, especially of a Christian woman.

The kingdom of Antichrist is the exact counterpart of the kingdom of heaven; and the depth and subtlety of Papal Antichrist is shown in the marvellous skill with which it seizes on every true principle of grace or of nature, and so perverts and misapplies them as to render them instruments of evil, working ruin to mankind.

We love to look on deeds of mercy, and we love them most when they are wrought by woman's gentle hand. Must we not, therefore, delight to see those females who move about among the abodes of the poor, as if on errands of benevolence, bearing the attractive title of "Sisters of Mercy;" and must we not think well of the system which provides and employs such kindly visitants to alleviate human suffering? Such is the design and expectation of Popery, and that she has been largely successful is but too evident from the praises bestowed on the "Sisters of Mercy," and similar agencies of the Nunnery system, by unreflecting and deluded Protestants.

But let us inquire more closely into the subject, and ascertain the true character and consequences of the system, even in this its most attractive and seemingly benevolent aspect.

The whole Papal theory respecting works of mercy rests upon the unscriptural principle, that such works are works of merit, and that the persons who do them deserve the favour of God. Yet, what our Lord says is, that the merciful are blessed, because they shall *obtain mercy.* Their blessedness consists in what they *receive*, not in what they *give.* The very word *mercy* excludes the idea of *merit.* Favour, approbation, love, are due to merit; but mercy is shown in sparing the guilty. There is, there-

fore, both opposition to Scripture and self-contradiction in the Papal theory, that works of mercy are works of merit. But there is a gracious and holy harmony in the Scripture principle, that when God mercifully, through Christ, forgives men their trespasses, He teaches them also to forgive those who trespass against them—to be merciful, because they have received mercy. Daily they become the more fit recipients of God's daily mercy and abounding grace, and the more kindly diffusers of that mercy on all around them, like sweet flowers diffusing fragrance most when softened with the dews of heaven.

All this the Papal theory reverses. The "Sisters of Mercy" are taught not to depend on God's undeserved mercy, but on their own good works. Their charitable deeds are done, neither from pity to the suffering nor from love to God, but as the price paid for salvation to themselves. The principle from which their works of mercy spring is self; the result to which they tend is self-righteousness. It seeks neither good to mankind, nor glory to God; but a relief from guilty fears, and from dreaded purgatorial sufferings, and a self-righteous plea of merit, on which to claim admission to future happiness.

As the aim of this system is inconsistent with grace, its plan is inconsistent with nature. Where love dwells, mercy has its home. Love dwells in the heart of woman, fitting her naturally for the loving and merciful duties of the mother and the nurse. But the "Sister of Mercy" must undergo a special training before she can be fit for her peculiar duties. She may be a high-born, cultivated, refined, and delicate maiden, bright as a sunbeam, loving as a dove, gentle as a dewy violet, and glowing with the most sensitive emotions; yet she must begin her course of training by abandoning her parents and her home, by yielding her whole being to the absolute will of another, and by assuming the plainest and even coarsest attire, which she must not change till it be worn to shreds and infested with vermin; she must submit to the meanest drudgery, in the most menial offices; she must toil beyond her strength, spent with fastings, and watchings, and penances, till the fatigue and languor of exhausted nature have either reduced her to imbecility, incapable of thought, or will, or action of her own, or hardened her to unfeminine severity and sternness—qualifying her to become, in due time, a Lady Superior, a female tyrant, with artificially mild voice, but heart of stone and will of adamant. Then, in the former and most common case, when she has been reduced to a state of broken-hearted tranquillity, without mind or conscience, she is fitted to become a "Sister of Mercy." At the command of her Superior, she can put on her grave attire, and move about with silent step and ghost-like gliding motion, and pale cheek and downcast eye, among the dwellings of want, and immorality, and disease, bestowing there the alms which it is her mechanical function to convey.

Poor wreck of crushed womanhood! Her sunk eye brightens not with looks of love; her dead heart feels no throb of genial humanity; no sympathy has she with a mother's joy, or an infant's crowing gladness! Swathed up in her ascetic vows, she is a living mummy, holding in her open hand what has been put there as the price of her admission into heaven. She gives; but not in mercy, or for mercy's sake. She gives; —nay, she but barters her own crushed heart, and weary, woe-worn life and womanhood, for a delusive dream of future rest. And yet such victims of Papal cruelty and deceit are delusively designated "Sisters of Mercy!".

But this is not all; this is not even the worst effect of the system. There is no wisdom, no discrimination, no healthful influence in the charity so bestowed. On the contrary, encouragement is given to idleness, to improvidence, to the base spirit of lazy dependence, and to hypocrisy, in those who indolently trust to the regularly-offered alms. The inevitable tendency is to produce and foster the very poverty which such charity pretends to relieve. The unhappy "Sisters of Mercy" cannot wish to see dependent poverty elevated to independent industry, for that would diminish their own source of traffic, wherewith to purchase heaven. Their superiors, especially the priesthood—their directors,—do not wish to see their idle dependents reduced in numbers, for that would diminish their popular influence. The poor themselves have no wish for a higher condition, for they are kept in ignorance, poverty, dependence, and submissiveness to a system which at once flatters, and fosters, and degrades them. Social ruin is the inevitable consequence of such a system.

The truth of this has been, and is, abundantly proved by facts. Why is not only Naples, but every city of Italy, so fearfully overrun with crowds of Lazzaroni? Why is beggary so prevalent throughout all the Papal countries of Europe? Why is the Popish peasantry of Ireland so deeply sunk in poverty? Because in all these cases the populace have been trained to depend, not on their own energies and industry, but on the misnamed and blighting charity of the Conventual system.

History has illustrated this truth. When the Monasteries and Nunneries were suddenly abolished in England, at the time of the Reformation, vast multitudes of their idle dependents were at once thrown on the nation, ignorant, unaccustomed to work, and exposed to starvation. This was prevented by the institution of that unwise poor-law, under which England still groans. The system of education then instituted in Scotland trained her poor to intelligent industry, and saved her for centuries from that oppressive burden. But Ireland's Conventual system fosters Irish poverty, and pours it like a wasting inundation into Britain, tending to reduce our own labouring classes to similar degradation and misery.

Such is the result of that system, deceptively administered by the deluded and deluding "Sisters of Mercy."

Protestant women of Britain! You alone can be true Sisters of Mercy! You, whose hearts are full of the experienced love and mercy both of grace and of nature,—of nature, cherished in your own households, and among the sweet humanities of parental and filial love,—and of grace, which teaches you, that having received mercy through the merits of the adored Redeemer alone, it is equally your duty and your delight to imitate the example, and to follow the steps of HIM who went about doing good. Be true Sisters of Gospel Mercy. Comfort the suffering poor; instruct the ignorant; rouse the indolent to active, honest industry: so shall your true mercy, bestowed in scriptural wisdom, be doubly blessed; in those who give and those who receive, to the welfare of mankind, and to the glory of God and His redeeming grace.

THE PROTESTANT ELECTORAL UNION OF ENGLAND.

THE Annual Report of this Society has just been published. We rejoice to see that it is making decided progress. The Report says:—

Since the publication of our last Report this Society, under God's blessing, has prospered to an extent that could hardly have been anticipated, and that in the face of very many adverse influences which have

been brought to bear against it. For not only has this Society had to carry on an aggressive warfare against openly avowed Popery, in the interest of that Protestantism upon which the institutions of our country are based—which were of itself sufficiently arduous,—but it has also been compelled, in the same interest, to resist and to expose the more dangerous, *because more insidious*, Jesuitical practices of the Puseyite and Ritualistic party in the land.

The Annual Meeting of the Society was held in the Queen's Concert Rooms, Hanover Square, May 29th, 1867, A. N. Shaw, Esq., in the chair, when the following resolutions were passed unanimously:—

1. That Fenianism is one of the numerous schemes adopted by the Romish priesthood for the destruction of Protestantism, the political character professedly attached to that party being nothing but a mask intended to conceal its true nature and designs.

2. That the present divided state of Parliament is most anomalous, such indeed as to divest it of all the distinctive features of a national legislature. That the influence of an ecclesiastical faction in Parliament predominates above that of either of the great political parties; so that the interests of the nation are sacrificed to support an ambitious priesthood.—That the said ecclesiastical faction, whilst it renders the state of Parliament most anomalous and unparliamentary, is at the same time ruinous to all that is valuable in the Constitution and the State.

3. That the Popish riots which have occurred at Wolverhampton demand the most serious attention of every English Protestant. That those riots plainly justify the suspicions, confirmed indeed by many other circumstances, that the Popish faction in England are encouraged in their audacious aggressions by the ruling powers of the land. And that it is high time, therefore, that the Protestant people of England should narrowly watch the movements of Parliament, and require that the parliamentary servants of this Protestant state should tamper no more with that which the very Constitution itself pronounces to be its worst foe.

4. That the Papists dread the exposure of the abominations of Popery, especially in relation to the Confessional, is not only what may easily be supposed, but has been actually and distinctly manifested. The unmasking of the Confessional has given rise to riots and a prosecution at law, so that the horrors of their own system are thus publicly confessed by the Papists.

5. That the Protestants of England should be made acquainted with the serious fact that, in the year 1851, when the country was divided into Romish dioceses, the Popish Inquisition was established, though but ecclesiastically, and that the Papists are labouring indefatigably to gain the temporal power wherewith to establish the same politically; now, should that fatal moment ever arrive, the freeborn subjects of Protestant England must bid farewell to all their civil and religious rights and liberties.

The following is an epitome of the labours of the Society, since January 1866, in conjunction with its auxiliary, the "Protestant Evangelical Mission:"—

Meetings and Lectures	440
Sermons	93
Bible Classes for the Young	240
Bible Readings for Adults	69
Sold and circulated Pamphlets, Tracts, and Leaflets ...	164,030

PROTESTANT INSTRUCTION FOR THE YOUNG.

IT has become an urgent duty to teach the young of our country the distinctive principles of Protestantism, and the following suggestion we regard as very valuable :—

"Seeing that there is an endeavour to circulate the small abridged edition of Foxe's 'Book of Martyrs,' and the desire is, as expressed by Dr Waldegrave, to place a copy in every hand, how would it do for our Society to set aside a certain sum of money to be divided amongst the large towns in Scotland in the first instance as prizes to those children who would stand a competitive examination on the contents of this little book? The prizes being given, not in cash, but say perhaps in the shape of a book a little further advanced, and bearing on the same subject. The following reasons suggest themselves to me in support of this idea :—

"1st, It would give the children an introductory training in the knowledge of the deeds of Rome.

"2d, They would acquire some understanding of those doctrines for which the martyrs died, and which are more frequently sneered at in these days than studied.

3d, As there is little takes place amongst children in a family in which the parents and elder members are not interested and made to take a part more or less, the grown up people would be more or less influenced.

"4th, The result would be, I trust, a revival of that Protestant feeling which has been falling off so much of late.

"5th, Present circumstances need some effort or another to counteract the indefatigable exertions of Rome.

"For I can testify that here in ——— the nuns are constantly moving about our principal streets begging from Protestants who believe them to be engaged in advancing the interests of the Mystery of Iniquity, yet have not strength of character to refuse their urgent importunities, the name of every one that does give being made use of to influence his neighbour.

"There could not be much difficulty in carrying out this plan in those towns where we have local branches, such as Aberdeen and Dundee. One plan out of many for the working out of it might be,—Let each week-day school and sabbath-school have a private examination, and send up all those who come up to a certain standard to a general competitive examination. Or there might be a division between the week-day and the sabbath-schools, and have two competitive examinations. Whether it would do to make a division between the children below ten or twelve and those above it, I cannot say."

The Scottish Reformation Society have resolved to try this plan amongst the schools of Edinburgh, and contributions for the purpose are earnestly invited. They may be sent to the Rev. G. R. Badenoch, 17 George IV. Bridge.

LONDON CLASSES OF THE SCOTTISH REFORMATION SOCIETY.

ON Wednesday evening, 2d October, the Protestant classes of the Scottish Reformation Society were re-opened in the Aldersgate Schools by the Inaugural Address of the Rev. R. Maguire, M.A., Incumbent of Clerkenwell; and on Friday evening, 4th October, the class for the west end of London, in Westbourne Hall, was opened. The lectures relate to the all-important questions which separate Protestants from the Papacy; and the success which attended the classes in the London Coffee-house last spring was such as to induce the Society to repeat and extend their labour.

I.—THE CLASS FOR THE CITY.

R. Williams, Esq., of St Paul's Churchyard, was called to the chair on Wednesday, and the meeting opened with prayer.

Mr Williams congratulated Mr Maguire on having so many young men before him,

which showed how deep was the interest which was felt in his lectures. As Protestants they were bound to give a Scriptural reason for the faith that was in them, and it was of the utmost importance that our youth should be guarded against falling into the errors of the Church of Rome. It was an honour to the Scottish Reformation Society to have originated the movement; and he should be glad if in all our churches such classes were established, not only for young men but for young women, so that our hearts and homes might be guarded against the pernicious influences of the Roman Church.

The Rev. R. Maguire, who was received with great applause, said he was happy to welcome so many to a repetition of lectures which dealt with a subject which was growing in interest and importance, and to thank the Reformation Society upon their determination to utilise the three months which would elapse before Christmas. Their work was far from being done. The seductions of Rome were still at work, and hence the necessity for continuing the work they had begun. The classes of last session had been eminently successful, and had elicited an amount of intelligence which had exceedingly gratified him. These classes had induced ministers of various churches to establish similar classes in connexion with their own congregations, so that the stone they had dropped in had widened into other and concentric circles. The programme before them gave an outline of the lectures to follow, and if any further information was required he would be happy to answer any questions. The subject he had selected for the inaugural lecture was the system which tended to Papalise the people of this country. It seemed as though that would be successful unless met by earnest and organised effort on the part of Protestants. This country never did belong to the Church of Rome. Christianity was planted so early in Britain that there was some reason to believe that St Paul himself preached in Britain; but, at all events, there was no doubt that in the early centuries of Christianity the British Church did not acknowledge the primacy and supremacy of Rome. The Church was a national one, and it was not until the fifth century that Rome first put forth its primatial claims. The fact was that before Rome cast her eyes upon us there was an established national Church. His authority was the Venerable Bede, who showed in the third century, in the year 236, the persecution of the Emperor Diocletian reached this island, and men were found to seal their faith by martyrdom. Subsequently, in the fifth century, in the year 429, the British Church protested against the Pelagian heresy, the basis of which was the Holy Scriptures. The first interference by the Roman Church was in the sixth century, in the year 597; and it was said to be caused by Gregory, Bishop of Rome, who saw some English children exposed for sale as slaves in the market-place, and this induced him to send a mission to convert its inhabitants, under the impression that they were still Pagans. The fact was that the whole of the inhabitants had not been converted, but the Christian Church had existed for centuries in Britain. Gregory's idea took practical shape by sending Augustine as a missionary, who, very much to his surprise, found there were already Christian bishops in the country, and that the only difference between them was in matters of form—for at that time the Romish Church had not set up the dogmas of infallibility, transubstantiation, mariolatry, and other corruptions which crept in at a later period. Mr Maguire proceeded to state at great length the subsequent negotiations between Augustine and the native bishops and clergy, which resulted in their declining to receive him as their archbishop. At that early time Rome was developing her ambition for universal empire; though for a long time the struggle was between the Patriarch of Constantinople and the Bishop of Rome as to who was to be the universal bishop. Boniface III. was the first who assumed that title, though Gregory I. had declared that any Christian bishop who did so would be the forerunner of Antichrist. In the seventh century they still found the old Church in Britain and Ireland apart from and independent of the new Church of Rome. There was, however, a strong Romanising tendency at work, which was led by St Wilfrid, who in that century occupied a similar position to that at first occupied in the present century by Dr Newman, (who had written St Wilfrid's biography, and who himself admitted that the spirit and temper of the people at that time was entirely opposed to this Romanising movement) and to that of many even in the national Church itself, whose whole effort was to Papalise our country again. But even in Wilfrid's days the British Church was independent of Rome until he was the means of enthralling it. He went to Rome, as Newman says, "to learn at the chair of Peter the more perfect way," and being received there kindly, and patiently instructed, he returned to his country to make it Rome's vassal. The council of Whitby was called, and here the old British Church met with the new adherents to that of Rome, and, alas they coalesced,—for Colman, the champion of the old, lost his ground, and Eng

land's Church conformed to Rome! And so the *Hymns of the Oratory* have the following in Wilfrid's memory:—

"His life was one long voyage,
Of unabated hope,
Winning the truant hearts
Of England to the Pope!"

And these words aptly indeed describe the efforts of Romanisers in our own days. That policy had been ever since pursued, and hence the necessity for their being put upon their guard against the wiles and snares of Rome. Tracing the history of the National Church from the Council of Whitby, the Rev. lecturer showed that it had been only subdued by Rome, and so continued until the sixteenth century, a period of history known as the dark ages, though during the whole of that period there were never wanting noble protests against Roman domination and bold assertions of English ecclesiastical independence, but that at the glorious era of the Reformation this domination was cast off and the Church assumed its native independence, an independence which it has retained to the present day.

II.—THE CLASS FOR THE WEST END.

On Friday evening the class for the west end was opened in Westbourne Hall. R. Hanson, Esq. was called to the chair, and the meeting opened with prayer. It was Mr Hanson's impression that God's wrath rested on the nation for its rejection of the gospel of Christ, regretting that while so many societies make efforts to extend the gospel, so few persons make any effort to enter into the higher regions of Christian privilege themselves or to lead others into them, "discerning the questions which differ," "receiving the strong meat of the Word of life." He encouraged the young men assembled to study Popery as one of the subjects of highest interest to the Christian, and absolutely necessary for all who would know the gospel well.

The Rev. R. Maguire then said that he could not have spoken words more earnest or more appropriate than those of Mr Hanson. The lectures which he had the privilege of delivering had for their object the introduction of young men to that subject of deepest interest of which Mr Hanson had spoken, to enable them to discern between Popery and the gospel, and that the future merchants of our capital, like the chairman, might be well instructed in this matter, and able to take their place in the struggle which, he was convinced, they would have to undertake ere long. He regarded every young man present as coming with the earnest desire to be instructed in the principles of Protestantism, and able to use his influence and information in giving light and instruction to others in the good cause. Mr Maguire then delivered the Inaugural Address of Wednesday to the young men here also; and after both of these addresses many names were enrolled as members of the classes. Let us earnestly pray that these efforts of the society may be richly blessed and supported, and the hands of their committee held up in the holy work.

PERSECUTION OF OLD IN ITALY.

AT last a new species of outrage, unheard of amongst civilized nations, was resorted to. Bands of armed men haunted the roads of the Valteline, seized the Protestants unawares, and carried them into Italy. Francesco Cellario, the Protestant minister at Morbegno, was returning in 1658 from a meeting of the Synod held at Zutz, in Upper Engadina. He had scarcely left the town of Chiavenna, when some villains rushed from a thicket on the margin of the lake Lario, forced him into a boat which they had ready, and carrying him first to Como, and afterwards to

Milan, delivered him to the Inquisition. Ambassadors were sent to demand the prisoner; but they found that he had been conveyed to Rome, and were told by the Duke de Terranova, the governor, that his abduction was the work of the inquisitors, over whom he had no control. After being detained nearly a year in prison, Cellario was tried by the Inquisition at Rome, and committed to the flames on the 20th of May 1569.—(*M'Crie's History of the Reformation in Italy, 2d edition*, p. 401.)

A HINT TO TRUE PENITENTS.

A DIALOGUE BETWEEN A PRIEST AND A BOY.

A PARENT ask'd a priest a boy to bless,
Who forthwith charged him that he must confess:
"*Well,*" said the boy, "*suppose that I am willing,*
What is your charge?"
"To you 'tis but a shilling."
"*Must all men pay, and all men make confession?*"
"Yes, every man of Catholic profession."
"*To whom do you confess, sir?*"
"Why, the Dean."
"*And does he charge you?*"
"Yes, a whole thirteen."
"*Do Deans confess?*"
"Yes, boy, indeed, they do,
Confess to Bishops, and pay smartly too."
"*The Bishops then confess? if so, to whom?*
"Why, they confess, and pay the Pope of Rome."
"*Well,*" quoth the boy, "*all this is mighty odd:*
And does the Pope confess?"
"Oh, yes, to GOD."
"*And does God charge the Pope?*"
"No," quoth the Priest,
"God charges nothing."
"*Why, then, God is best:*
"*God* CAN *forgive, and He is always willing,*
To Him will I confess, and save my shilling."

THE CROSS, AND ITS ORIGIN.

HOW simple, harmless, and unpretending does this favourite emblem of an idolatrous, corrupt, and persecuting Church appear. Our young ladies wear it of late as their most prominent ornament, little thinking to what that really tends.

"In the papal system, as is well known, the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, hardly one foot placed before the other, without the frequent use of the sign of the cross. The sign of the cross is looked upon as the grand charm,—as the great resource in every season of danger,—as the infallible preservative from all the perils that can beset the path through life. Notwithstanding that in the Book of God, and in the language of inspiration, it is called 'The Accursed Tree,' yet in the Church of Rome it is worshipped and adored with all the homage due only to the Most High; and to despise or disregard it, is a grievous and a mortal sin.

"Now, to say that such a superstitious feeling and reverence for the mere sign of the cross ever was sanctioned, or in any way justified by the saying of Paul, 'God forbid that I should glory save in the cross of our Lord Jesus Christ,' is a mere absurdity, a shallow subterfuge and pretence!

The magic virtues attributed to the so-called sign of the cross, or the worship bestowed upon it, never came from such a source!. The *same* sign of the cross that Rome now uses and adores, was employed in the Babylonian Mysteries,—was applied by Paganism to the *same* magic purposes,—was honoured with the *same* honours, and instead of having been, as it is absurdly and falsely stated, first revealed in a vision to the Christian Emperor Constantine, never was a Christian emblem at all, but simply the mystic T or Tau of the Chaldeans and Egyptians—the initial of the name of the idol Tammuz, and referred to with such terrible denunciations from the Almighty by the mouth of His prophet Ezekiel, in the 8th chapter, throughout.

"Now, if these things be matter of historic fact, who can wonder that in the Romish Church the sign of the cross has everywhere been seen to be an instrument of rank superstition and delusion?

"There is much more in the rites and ceremonies of the Church of Rome to prove its Pagan origin, but the above may suffice. But surely these facts ought to suggest the grave consideration whether the professing Protestant Church is justified in using the sign of the cross (being the undoubted emblem of the heathen idol Tammuz) in Christian baptism?

"At the period of the Revolution, a royal commission, appointed to inquire into the rites and ceremonies of the Church of England, including eight or ten bishops, strongly recommended that the use of the cross, as tending to superstition, should be laid aside.

"If such a recommendation were given then, and by such authority, how much more ought such a suggestion to be made by the new light which Providence has cast upon the subject."*

LINES;

Addressed to the Choristers who daily sang, "O Paradise, O Paradise, who doth not crave for rest?" &c., at the services recently held at St Lawrence, Jewry.

WHEN once this earth in mortal guise
The blessed Saviour trod,
It was His meat and drink to do
The holy will of God.

From break of day, for human good,
He toil'd till evening dim,
And when the stars came out, they brought
No hour of rest for Him!

Forward, upon His Father's work,
With burning zeal He prest,
And never sigh'd "O Paradise!
Who doth not crave for rest?"

Young men, with downcast gaze and sad,
Who pace the solemn aisle,
Demure, as if the God of joy
Forbade the lips to smile,

Go, learn of *Him* who ne'er repined
To wage *our* fearful fight,
Who wore *our* heavy yoke, that *we*
Might bear *His* burden light.

Thus learning, ye will cease to crave
So sadly yet for *rest*,
As if it were such *toil* to work
In Christ's sweet service blest.

As well the reapers in the fields
Might to their lords complain,
"How weary are we of the task
Of gathering in the grain.

"'Tis hard the golden sheaves to bind,
Oh would the hour were come,
That we might lay our sickles down
And all cry, 'Harvest Home!'"

But think not heaven to be a place
Of blest inaction quite,
For cherubim and seraphim
"They *rest not* day nor night."

Besides, the cross upon your breasts
Is very light to wear,
And nothing like the heavy one
That *some* are call'd to bear.

And yet it seems to weigh you down
As still with downcast eyes
Ye pace the solemn aisle and "crave"
For rest in "Paradise."

Young men, let sentimental folks
Your studied gloom admire,
God loves the praise that *lights the soul*,
And sets the eye on fire.

ELIZABETH SURR.

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* Extract from "The Two Babylons," by the Rev. Alex. Hislop, Arbroath. London: Houlston and Wright.

NOTES OF THE MONTH.

THE FENIANS.—How thoroughly bewildered many well-meaning Protestants seem to be by the late outbreak of Fenianism. And yet a little consideration must be sufficient to convince all not judicially blinded of its true nature and origin. The members of the new society are, to begin with, all Irish or Irish-Americans; they are all Romanists, and their avowed object is to upset the British Government, especially in Ireland, in the interests of the priests. What do they propose to substitute for the British Government? A republic, but a republic in Ireland implies, of course, the dominion of Popery. Putting these different facts together, are we to suppose that the priests are innocent? Very likely; but considering the past history of the Romish system, we cannot doubt that Fenianism, like Ribbonism and Whiteboyism, and many other isms, which have formerly appeared, is just one of those secret conspiracies by which Rome seeks to restore her supremacy in Great Britain. Of course it is not possible as yet to lead absolute proof of this. The plans of Popery are worked in secret through the Confessional, and Rome covertly pushes forward her dupes and victims to do her work, often to their own destruction. But one thing is quite certain, Rome never can be loyal to a Protestant Government; and whilst history proves that she is prepared to use any means, however unscrupulous, to accomplish her objects, our rulers will ultimately discover, unless the nation is to perish, that in pampering Popery they are nursing a viper, are sowing the wind, and may always expect to reap the whirlwind.

THE PAN-ANGLICAN SYNOD.—It is pretty evident that the strange assembly of bishops, held under this name, was gathered together for objects which the parties concerned did not care openly to avow. The meaningless address issued by them, and which has been the subject of so much ignorant ridicule, we must only regard as a blind to cover more crafty and far reaching plans, hatched in secret, but the effect of which will probably soon appear. The secret policy of the Ritualists is as truly Romish as their public proceedings. Their undoubted object is to upset Protestantism. "Ritualism," says a writer in the *Tablet*, "is a conspiracy to expel Protestantism from the Established Church in name, in form, and in doctrine, and to build up on its ruins the ceremonies and establish the dogmas of Rome. In England the really religious people are rapidly becoming Catholic, and although remaining in the Established Church, they imbibe Catholic ideas and forms of speech, and imitate Catholic ceremonial, while those who now remain Protestants in the Church of England renounce their faith in the Scriptures as a whole as well as in creeds and councils."

ROMISH PERSECUTION.—"The Correctional tribunal of Berlin has just condemned M. Dohn, editor of the *Kladderadatsch*, to fifteen days' imprisonment for having said that twenty-five statues of saints will be sent from Rome to the Universal Exhibition. The Tribunal interprets that phrase as an attack on the Catholic Church."—*Press and St James's Chronicle.*

ROMISH ASSUMPTION.—The following is plain speaking, but quite consistent:—"Does not every educated Protestant know that we always have, and always shall, utterly ignore the bishops and clergy of the Establishment as ministers of religion, and that in our eyes they are but so many highly respectable, well paid laymen, entitled to our respect for their posi-

tion in society; also, as a general rule, for their personal characters, and because they are recognised civil servants of the Crown? But as bishops or priests we place them upon exactly the same footing as Mr Spurgeon, of the Baptist, or Dr Cumming, of the Presbyterian Church; that is, we deny *in toto* their orders, their mission, and all that constitutes a clergy of a regular Church."—*The Weekly Register*, (Romish paper,) August 10.

POPISH BEQUESTS.—Miss Henrietta Lucinda Walton of Worcester died on 18th June. Her will was made on 15th of the same month, *three days before*, and she bequeathed her whole property, amounting, it is said, to £25,000, to the Popish Church.

FOXE'S "BOOK OF MARTYRS."—The Romish party are very indignant at the circulation of Foxe's "Book of Martyrs" in its cheap form. This is one proof of the value of the work. A paper also called the *Bookseller*, for August 31, has the following:—"The Book Society, in Paternoster Row, has issued a Sunday-scholar's edition of Foxe's "Book of Martyrs," at the low price of 2d. The preface, by the Bishop of Carlisle, contains some of the most disgusting expressions we ever saw in print. It is marvellous that a Christian bishop can write such filthy words, or that a society can be found which takes a pride in circulating a book containing them." This *Bookseller* will require to be watched; but all this proves the value of the preface, and of the zealous circulation of Foxe.

PROTESTANTISM AT PLYMOUTH.—The Rev. Mr Elliot has just delivered an admirable and eloquent lecture at Plymouth, in answer to a speech by the Popish Bishop Vaughan. It is reported in the *Western Daily Mercury* for October 10.

THE DOMINICIANS IN LONDON.—The *Daily Telegraph* of October 11 contains an account of the laying of the foundation-stone of a Romish Priory at Haverstock Hill, intended for the Dominicans, or Black Friars, the order of Inquisitors. The building will cost £30,000, of which £20,000 has been already contributed—£9000 being the gift of one lady. Dr Manning made a speech at the luncheon which took place immediately afterwards in proposing the health of the Pope, the Queen's health being entirely omitted. It is added, "There is in course of establishment in the vicinity of the priory a convent of Dominican nuns." Surely Protestants should be up and doing.

PROTESTANTISM AND THE REPRESENTATIVE OF VOLUNTARYISM.—Mr Thomson had not arrived at Bradford on Saturday, but was hourly expected there. In the meanwhile, his friends are actively canvassing for him, and the preparations for the election are progressing with great spirit. Mr Miall has written a letter to a representative of the Roman Catholic body of Bradford, promising to serve their interests in Parliament if he be returned.—*Courant.*

CHURCH-CONGRESS AT WOLVERHAMPTON.—This Congress breathed in some respects a different spirit from that at Lambeth, and it is so far a hopeful symptom to find men in earnest in resisting Ritualism and in seeking to reclaim the population by scriptural means. The speeches of Lords Harrowby and Sandon were very striking.

THE CONFESSIONAL.

(To the Editor of the Bulwark.)

ISLE OF MAN, 1867.

DEAR SIR,—In an article which I met with lately in a Popish paper called the *Northern Press*, the writer gave utterance to a great deal of what he no doubt

expects to pass for virtuous indignation at the publication of a book entitled "The Confessional Unmasked," and professes to lament the great injury likely to result to public morals from such a publication. He does not however attempt to deny the truth of the statements contained in the publication referred to, and it appears rather strange that one who believes in the propriety of tolerating such abominable practices in the Confessional should be so horrified, when, with the view of correcting them, it is thought proper to bring them under the notice of the public. I do not think, therefore, that I am likely to be guilty of a breach of liberality in coming to the conclusion, that this great zeal for public morals, on the part of our friend of the *Northern Press*, is altogether assumed. Should, however, notwithstanding what I have said, a single spark of virtuous indignation at the thought of injury being done to public morals lurk in his breast, it strikes me, as I have no doubt it will do most other people, that he would have acted more wisely had he directed that indignation against those who have rendered the step which he complains of necessary. There can be no doubt that, to a person of a really pure mind, it must be exceedingly painful indeed to feel compelled, by a sense of duty, to drag these deeds of darkness into the light of day; and there can be no doubt also that the doing so will be attended with a certain amount of evil; but, as you justly remark, in the last number of your excellent periodical, "It will not do to let Rome escape because of her very foulness." And in these days when that engine of Satan, the Confessional, is again becoming so *fashionable* in this country, it is surely high time that husbands, fathers, and brothers, should be made aware of the danger to which their wives, daughters, and sisters, are exposed by frequenting such places. The most effectual way of doing this is by bringing before them such evidence of the practices which are there carried on, as it will be impossible for them to doubt—viz., that of the Popish authorities in such matters themselves. Of all the qualities which adorn the female character, the most lovely appears to me to be that instinctive modesty with which the Creator, as with a beautiful garment, has arrayed it. Anything which, in the name of religion, would attempt to break down or obliterate that modesty is certainly calculated to shock and horrify the mind of every one who has the slightest idea of what religion means, and would incontestably prove such religion to have its origin from *beneath*, and not from *above*. But to be convinced that Popery does this, we have only to refer to her instructions to priests at the Confessional, where we find one of her great authorities instructing the confessor, that if a lady appears to be modest, "that modesty must be overcome," and the way which it appears they take to accomplish this, is by slipping a small book, containing the most filthy questions, into the modest lady's hands. Such conduct appears so perfectly *Satanic*, that it was with great difficulty I could bring myself to believe it; but the book against which such an outcry has been raised, brings forward such evidence as places the matter completely beyond doubt. The thought which then occurred to me was what kind of object can the Papists possibly have in view, when, in order to accomplish it, they have recourse to such disgraceful means. After full consideration of the subject, the only conclusion which I have been able to come to is the following. The grand object which they never lose sight of is the aggrandisement of their Church, and in order to attain this, they do not hesitate to make use of any means, however much at variance with the precepts of that "pure religion and undefiled," which the Bible inculcates. Well knowing the influence which the female sex possess, and finding that they can work far more easily and successfully upon their simple and susceptible natures, than upon those of the sterner and more unyielding sex, they are most indefatigable in their endeavours to get them brought under their power. Being perfectly aware also what a powerful influence that principle of modesty, of which I have been speaking, exercises on the minds of females, they believe that if they could only succeed in breaking down this they would accomplish their object. In acting in this way it must be admitted that they display not a little of that "wisdom of the serpent," by which their conduct is usually regulated; for modest women having been once brought to confess to such things as are set down in their abominable books, and that too, to a *man*, even although that man is a priest, become, upon reflection, so horrified at the thought of it, that, believing themselves now to be completely at the mercy of the priest, they allow themselves to be led by him just as he pleases, and well does he know how to improve the influence he has thus acquired over them! To husbands, fathers, and brothers, then, I would say, as you value purity of mind in the female members of your domestic circle, keep them from the contaminating influence of the Confessional; and rest assured that a religion which makes use of such practices, cannot be such a religion as a pure and holy God requires at our hands. Having given a specimen of the means which Popery employs to pro-

mote her ends, I shall now, in order to show how diametrically opposed to the New Testament rule of morals, is the code which she lays down for her votaries, make a few more extracts from her instructions for the guidance of priests at the Confessional. "To swear with equivocation, when there is a just cause, is not evil." "The accused, or a witness, not properly interrogated, can swear that he does not know a crime which in reality he does know, by understanding that he does not know the crime concerning which legitimately he can be inquired of, or that he does not know it so as to give evidence concerning it." "A poor man absconding with goods for his support, can answer the judge that he has nothing." "He who hath sworn to a judge that he would speak what he knew, is not bound to reveal concealed things." "He who hath sworn that he would keep a secret, does not sin against the oath by revealing that secret, when he cannot conceal it without great loss to himself, or to another." "In the same manner, he who is chosen to fill an office, being interrogated whether he has any impediment, can deny that he has any impediment, if that is not such as may impede." ! ! Is it to promote the teaching of such morality as this, and to uphold Confessionals for polluting the minds of the females of the land, that the government of this Protestant country is granting endowments to Popish colleges and schools, and for which it is now proposed to give a large share of the revenues of the Irish Church? Is it wise in us thus to support and encourage that system from whose yoke and thraldom God so mercifully delivered this nation three hundred years ago? Nay, can anything equal the folly and madness of endeavouring, as we are doing, to nurse into life again, by the warmth of our own bosom, that viper from whose envenomed fangs we have already suffered such tremendous evils? Better, sir, would it be, ay, ten thousand times better, for this country, that every penny of the endowments that are given, and proposed to be given, for such purposes, were cast into the sea! Earl Russell, in the preface to his published speech on the Irish Church, puts the question of endowments in the form of an alternative, and says that to endow Popery must either be right or wrong. If wrong, then we should undo what we have already done; but if right, then, in order to act justly, we ought to increase these endowments. This is sound reasoning, and as it is wrong to have endowed Popery at all—wrong because it must be displeasing to God, who calls upon us to come out from Popery, that we "be not partakers of her plagues," and has declared that he will destroy her "with the brightness of his coming," and wrong also, because it is inimical to the best interests of the nation—let us, as Earl Russell says, "undo what we have already done." If we do not, then may "Ichabod" be written upon the nation; and soon will the Lord say of us, as he did of Israel of old, "But my people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels. Oh! that my people had hearkened unto me, and Israel had walked in my ways," &c.—

I am, Sir, your obedient servant,

K.

WHO ARE YE?*

THE question with which the present able treatise deals is a very pertinent one. A class of ministers are now springing up in England who are neither Protestants nor Papists, but are understood to occupy a kind of middle ground between the two. Protestants do not recognise them as faithful ambassadors of the cross, and Romanists repudiate their claims to be invested with the office of the priesthood. It is, therefore, a most natural question, "Who and what are they?" With this question Mr Walker most admirably deals. No one can read his little book without seeing that he is most thoroughly acquainted with all the questions at issue, and with the peculiar dangers of the present emergency in the Church of England. He is also a bold and fearless writer, and concludes his treatise with a series of pertinent and pungent questions which we should like to have transferred to our columns, had our space permitted. We should rejoice to see the whole treatise widely circulated and attentively perused. Were the spirit which it breathes widely diffused amongst the clergy of England, we should anticipate the very best results.

* A Question for Anglican Priests. By Rev. S. A. Walker, M.A., Rector of St Mary-le-port, Bristol. London: Seeley, Jackson, & Halliday. Bristol: W. Mack, 38 Park Street.

THE ROMAN QUESTION;

OR,

LOUIS NAPOLEON, VICTOR EMMANUEL, AND PIO NONO.

By the Rev. J. A. Wylie, LL.D.

THE Roman question is well worth our most attentive study. It invites consideration as one of the most perplexing problems in politics, which our own, or any age, has ever been called to deal with. But especially does it invite attention as one of the most solemn lessons which Providence has ever read to the world. Why should that question be so difficult of solution? Why should it bring with it dangers so tremendous to the whole condition of Europe? Why should a few square miles of barren territory—for the Papal States are perhaps the most thinly populated, and the most wretchedly cultivated of all the countries of Europe—so disquiet the nations, and imperil their peace? Why should it be so exceedingly hazardous to decree an end to what looks the most insignificant and obsolete sovereignty in the world? Only last summer we beheld some dozen of small potentates and sovereignties abolished—literally snuffed out. The world never missed them; not a battalion marched to defend their petty thrones. But here is what seems a pettier throne than any of them, here is a king whose territory is scarcely ever ploughed, and so diminutive, that one might travel over it on foot in almost a single day, adorned by one or two ruinous towns, and inhabited by goat-herds and buffalo-keepers, and yet, the moment that any one lifts a finger against his prerogative, or ventures to place his crown in jeopardy, all Europe is thrown into commotion and alarm: cabinets exchange angry notes; iron-clads get up their steam; armies begin their march: panic seizes upon all the exchanges of the world: torrents of blood are poured out, other thrones begin to totter, and it becomes evident, that if this potentate, insignificant as he seems, must be put down, a great many more potentates shall descend into the same gulf with him. How evident is it that there is more here than meets the eye! In short, is not Providence proclaiming to all who have ears to hear, or eyes to see, by making the Papal Power the great centre of alarm, retribution, and punishment, to the nations and kings of Europe, that in past ages it has been in connexion with the Papal Power that they have most grievously sinned, and that here, where they now find the centre of their punishment, was in past ages the centre of their transgression and iniquity. The Scripture is being fulfilled before our eyes, which said, that the kings of the earth who lived deliciously with the harlot, should be made to share in her last plagues, and should cry, alas! alas! when they saw the smoke of her burning ascending unto heaven.

Let us mark how all the three parties who prominently figure in the Roman question have come to their wits'-end, and have been manifestly ensnared and taken in their own trap. The three parties are Louis Napoleon, Victor Emmanuel, and the Pope. Since the year 800 these three parties—the King of France, the King of Savoy, and the Pope, have generally been the most conspicuous actors in the business of the Papacy. They have commonly been found leagued together to force Popery upon the nations of Europe, and to pursue with fire and sword all who dissented from the Roman Church. Their league is not quite so firm at this day,

nor their fellowship quite so cordial. God has divided their tongues: and He threatens to turn their swords against one another. But surely it is very significant that those same three parties, who have all along been so prominent in this bad business, are equally prominent at this hour, and that having had the chief hand in the bloody deeds of the past, they should now appear destined to become the first and greatest sufferers in the awful but righteous vengeance which the world was warned these deeds would most surely draw down.

Let us mark the attitude of the three. Let us mark, too, how that attitude they can neither retain nor change. Not one of the three can move a foot, or advance a step, but at the imminent risk of destroying himself, or of destroying his neighbour. Peril is before, behind, and all round them. The prayer of the Church, sent up in many a dark day of slaughter, and so little heeded by these men in the day of their power, has taken hold upon them at last. "Let their way be dark and slippery; and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which, without cause, they have digged for my soul."

Behind Louis Napoleon is the priesthood of France. When Louis Napoleon was a poor, uninfluential, unbefriended adventurer, with no reputation among politicians, but that of possessing a genius for Quixotic and hair-brained schemes, and with just such an amount of fatalism or superstition in his constitution as pointed him out as a fitting tool for the priests to work with, he was received by them, and, despite the indifference, or opposition of parties in the National Assembly, they put him at the head of the French Republic. In this capacity Louis Napoleon brought back the Pope, and set him up once more in Rome, and received his wages in being made emperor. So much for the past; but the priests of France are as powerful at this hour over the masses of the French peasantry as they were in 1851. As regards the population of the towns they are even more powerful now than they were then. And no one knows better than the Emperor of the French, that his masters, the priests, have not forgotten their old bargain, and have still the power of keeping him to it, and that he retains his throne not a day longer than he upholds the temporal power at Rome.

We believe that Louis Napoleon, though inheriting along with the throne of France, the ancient title of "eldest son of the Church," cares no more for the "Holy Father," no more believes in the vicarship and infallibility of Pio Nono than he believes in the supernatural powers of the newest juggler and necromancer in his own capital. Moreover, it cannot be but that a sharp-sighted man like the Emperor of the French must see how impossible it is long to maintain such a sovereignty as the Pope's in the face of a growing civilisation, and the rising sentiment of Europe: and he cannot but feel how ungracious and odious the task imposed upon him, of defending so anomalous and contemptible a power. But all these considerations avail not. He cannot help himself. Those who are his masters are not much in the habit of relenting, or of abating aught of the full tale of service, which those who are so unhappy as to have fallen under their power have engaged to render. Louis Napoleon has put his hand to the priests plow, and he may not withdraw it. He must plow on and on till the furrow reaches its long dreary and terrible close.

Besides, Louis Napoleon has made the priestly influence supreme in

France by giving it the whole field to itself. He has put down the press, he has put down public meeting; he has put down free parliaments. No doubt he maintains the shadow of all three; but it is a mockery, not a reality. The priest alone is allowed to work unfettered and unhindered in France. On him there is no censor. And so all other influences, which might have come to the emperor's help in resisting the schemes, and refusing the bidding of the Ultramontanes, having been annihilated, he has been left helpless in the hands of the priesthood. There is one agency, in especial, which, had he been wise, he would have used his utmost power to set working in his kingdom. He would have diffused the Bible among his subjects. This would have effectually weakened the power of the priesthood, strengthened every counteractive influence, and broken the yoke which presses so heavily both upon himself and his people. Had Louis Napoleon been wise, we say, this course he could have adopted to the utmost extent to which he found it practicable. But this is a policy to which his wisdom does not reach, and in which, we fear, he has no faith, and so France is quite as much a Popish country, and rather more so, than it was eighteen years ago, when he first assumed its direction. The consequence is that the emperor is as much the slave of the priests as ever, and must stand champion to a cause which, we believe, he at heart abhors.

As regards Victor Emmanuel, the second party in this evil confederacy, he is somewhat differently situated. He has the Revolution behind him, or rather beneath him. Every time he pauses, or falters, or attempts to turn back, he hears its subterranean bellowings, and feels a quaking of the soil under him. Voices from the darkness cry to him, "To Rome, to Rome." To Rome he must go; for neither peace nor security can Italy know so long as she has another king seated in her very centre, and directing a vast scheme of intrigue and treason, ramifying over the whole country. But if the revolution in the rear urges him onward, Napoleon with the whole power of France menaces him in front.

Unhappy man; he earned a little fame for personal bravery in the war of independence in 1859. He swore allegiance to the constitution, and has ever since kept his vow with tolerable loyalty. For these services his subjects were willing to overlook the evil ways in private with which the common bruit of Italy credits him and his house. But now, in the question of Rome, comes a new and severer test of his devotion to the popular will than ever he looked to be subjected to. In an evil hour he ceded Savoy to France. In doing so he in reality demolished the impregnable rampart nature had raised around his kingdom, and made himself naked and defenceless in presence of his ally. And now he is between two terrible evils. If he says I will disregard the September Convention and go to Rome, there is the sword of France. If he says, I will obey the September Convention, and respect the "temporal power," there is the revolution. Providence has put two things in his choice—whether to die by the sword that hangs suspended by a single thread above his head, or to be swallowed up by the revolution, which is digging under his feet every hour he delays the grave of himself and of his house. Verily "the way of transgressors is hard."

But what of the third party, the Pope? How easily, say some, might the Pope extricate himself and all concerned from this dire dilemma. He has two swords—surely it is no great thing to ask him to put away one

of them. Let him demit the temporal sovereignty, and retain the spiritual: let him be content to be simply the prelate of all Italy and of Papal Christendom, and the problem which so perplexes Europe is solved. Italy and the Papacy are reconciled: civilisation and Catholicism shake hands and go onward lovingly in a career of progress. Napoleon, too, would be rid of the odious and perilous task the Ultramontanes have imposed upon him; and Europe would have peace. So say some, so say many; but, alas! this is simply a "devout imagination." In truth, it is at Rome, and in connexion with the Pope, that we encounter the greatest difficulty of all.

Behind the Pope is the "NON-POSSUMUS." So recently as 1864 the Pope promulgated in the most public and solemn manner the decree that the temporal power is an essential part of Christianity, that is of Roman Catholicism, and that it never can be given up. This decree was passed with the concurrence of the bishops of the whole Catholic world, and is, moreover, in full harmony with the whole traditions of the Papacy. To expect that the Pope will reverse his own recently promulgated decree, and violate all the traditions of the Papacy, is to expect what assuredly will never happen. The whole priesthood of the Roman Church would feel humiliated by such a proceeding, and rather than consent to it, or permit it to take place, they will brave every risk, even though it were to the extent of provoking a revolution which might place their Church as well as the monarchies of Europe in peril of extinction.

Thus the question has come into a dead-lock. Each of the three main actors in it is at a standstill. Behind Louis Napoleon is the Priesthood. Behind Victor Emmanuel is the Revolution. Behind Pio Nono is the Non-possumus. These parties cannot remain where they are; and yet how can they advance without precipitating themselves, and their kingdoms, upon destruction.

The bloody affair at Montana has, meanwhile, arrested the movement, and that movement will stop where it is for a few months or a few years: it is impossible to say for how long, but not for any very great length of time. Meanwhile the revolution will widen and strengthen. Every day will bring clearer out into view the great fact, that the priests are the one pre-eminent obstacle in the way of the settlement of this question and the peace of Europe, and when the outburst comes at last,—for the hope of a peaceful solution appears to us to be chimerical,—the priests and the kings will go down together into the revolutionary abyss.

How visible is the hand of God in these complications and entanglements. The kings of France and Italy entered into the September Convention for the purpose of conserving the Papacy, and frustrating the just expectations of Italy. "Now they are snared in the work of their own hands: in the net which they hid is their own foot taken." They may assemble a Congress: they may summon diplomacy to their aid, but, however subtle and astute, diplomacy cannot do impossibilities; and till it has acquired the art of performing impossibilities it cannot solve the Roman question, or show to the authors of the Convention a way out of the tremendous hazards that environ them on all sides. The day appears to be drawing nigh when God will execute a more terrible vengeance on past iniquities than He has ever yet done: and that is neither an intelligent nor a healthy piety which does not see the wisdom of God in ensnaring the sinner in the work of his own hands, and approve His justice

in avenging the blood of "the saints and of the martyrs of Jesus" on the heads of its shedders. "Behold" it is written of the wicked man, "he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood. He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." "The righteous shall rejoice when he seeth the vengeance." "So that a man shall say, Verily, there is a reward for the righteous: verily, he is a god that judgeth in the earth."

MONASTIC AND CONVENTUAL INSTITUTIONS.

PRIZE ESSAY—SECTION THIRD.

An account of the effects of the monastic system on the morals of the monks and nuns, and of the common people; and on civil and religious liberty, during the Middle Ages, at the time of the Reformation, and at the present day.

IN this section we are to give some account of the practical effects of the monastic system; and while doing so, we must endeavour carefully to distinguish between effects produced by the clearly avowed constitution of the system, and effects arising from the individual conduct of certain monks and nuns; as much of the evil which has been done by them, might have been done by them, even though they had never taken the monastic vows. But while admitting this, we must also claim that the good done by individual monks, such as Alcuin, Vincent Ferrier, Augustine, Boniface, and others, who in various ages spread a certain amount of Christian knowledge through parts of the heathen world, or by their energetic preaching and teaching revived the decaying faith of Christian lands, shall be credited to individuals and not to the system, of which they were but private members, and as it were exceptional parts. Because these men did good, not by being monks, but in spite of it; for had they been untrammelled by their monastic vows, they would, most likely, have done much more than they did.

In theory, the great aim and object of the system is the increase of holiness, and preparation for dwelling with God. Let us look how practically they strive to reach the attainment of this very desirable end, and see whether, after all, their holiness and sanctity are genuine, and anything more in general than outward show and pretence. Now, in order to test the holiness produced by the monastic life, we must obtain a standard of excellence by which to try it. In the Holy Scriptures alone can such a standard be found. There, we read, (Isa. lvii. 15,)

"For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and lofty place, with him also that is of a contrite and humble spirit."

Here then we have God himself speaking, and He whose name is holy declares that He will dwell with the contrite and humble. From this we infer that one mark of holiness in man is *true humility*. Now, does the monastic life tend to produce humility, or its opposite, *pride*? We say, it naturally and necessarily produces pride of heart; and for the following reasons:—

It leads people to put their trust for salvation in their own efforts, and

also teaches them that their sanctification or growth in holiness is to be brought about and carried on by their own works. It declares that purity of life and holiness of character are incompatible with a life in the world, and only to be reached through the cloister. And doubtless the practical result of this teaching is that the monks and nuns believe that, because they have left the world and taken their vows, they of necessity, and by so doing, become holier and more pure than those who remain in the world. They are unable to make the distinction between being *in* the world, and being *of* the world. They, poor creatures, (for we pity them,) imagine that, because they vow to live separate from their kindred and out of the world, therefore they must be no longer of the world. The natural effect of this looking to them selves instead of to Jesus, is the growth of pride. The monastic system, indeed, leads its members to make a great show of humility; but humility which shows itself off is only sham humility, and real pride.

St Alphonsus Liguori, in a work written for the special edification of nuns, (and which the late Dr Wiseman translated into English,) speaking of the modesty which ought to manifest itself in their life, tells that

> "St Francis of Assissium once said to his companion that he was going out to preach. After walking through the town with his eyes fixed on the ground, he returned to the convent. His companion asked him when he would preach the sermon. 'We have,' replied the saint, 'by the modesty of our looks, given an excellent instruction to all who saw us.'"

This is a true specimen of genuine monastic humility—parading itself through the streets. And to make the thing complete, he only required a trumpeter to go before, and cry, "Clear the way for the humble St Francis." Another of Liguori's humble saints is St Lewis of Gonzaga, who, he says, was so modest and humble, that when he walked the streets of Rome, the students used to watch him and stand to observe and admire his great modesty!—no doubt to the great delight and secret gratification of the modest and humble St Lewis. These are specimens of the kind of humility, and modesty, and lowliness of mind held up for the admiration of all the world, and the special imitation of all monks and nuns. Liguori's idea of modesty, from these examples, would seem to be that it consisted in the outward appearance while walking the streets; and his other directions for the guidance of the "religious," as he is pleased to term them, all bear upon their outward appearance, as seen by their fellow-men. The condition of the heart in God's sight appears to be a matter of no consequence, and not worth the speaking about.

Then the holiness which God requires of man, is a holiness in everything. It is not enough to chaunt His praises, or pray hour after hour: for the praise may be only praise with the lips, and the prayers may be nothing more than vain repetitions, or the empty sound of words without meaning or desire; God says, "Be ye holy, *for* I am holy." Hence true holiness is such as appears so in God's sight, whatever may be the judgment or opinion of men in the matter. And those who are truly holy care but little for the opinion of the world, if they can but maintain their peace with God. Holiness of life must be an outgrowth from within, and be but the manifestation of a holiness in the heart implanted there by God himself.

Now, the monastic life, with its vows and its vigils, and stated, regular, and *compulsory* services, makes religion or holiness of life to consist in an

outward conformity to a certain standard, without any reference to the state of the heart. A natural consequence of this is, that sins the most abominable may be committed by monks and nuns without scarcely at all affecting their character for holiness and purity of life, provided they only be kept secret, and be not the cause of public scandal. And, indeed, many of the model saints, whose lives have been written for the instruction and imitation of monks and nuns, are represented in such a light as would startle and horrify any pure-minded reader.

At the consecration of young nuns in the Romish Church, (and which, according to the Council of Trent, may be done at sixteen years of age,) one part of the service consists in the placing of the Roman Breviary in their hands by the acting pontiff, who says—"Receive ye this book, that ye may begin the canonical hours, and read the office in the church. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." This, then, is to be the young nun's text-book. One part of her duty is to read it, and in it she is to search for rules of life, and examples for her imitation. A very few specimens of the saintly lives recorded in the Breviary must suffice, and will perhaps help us to understand how it is that so much gross sin and fearful wickedness have been perpetrated under the cloak of a religious order. Of Catherine of Sienna, it is recorded that she had many visions of Christ and the Virgin Mary; and a detailed account is given of her being actually and in due form literally married to Christ, the Virgin Mary acting as bridesmaid! Mary Magdalene learned to pray before she could speak, and when ten years of age made a vow of perpetual chastity. She joined the Carmelite order, and in the monastery of St Mary of the Angels, at Florence, showed herself a pattern of all the virtues: and "so hung upon the nod of her superiors, that she would not do even the things *commanded by God, in her ecstacies, until she had their consent.*"

"So chaste was she, that she did not overcome, but was entirely ignorant of all, even the least stain of impurity. She burned with so great a heat of divine love, that she would at times exclaim, 'O love! I can bear thee no longer! and she used to be forced to cool her bosom with a copious sprinkling of water.' . . . . By Christ she was wedded with a ring, and crowned with a crown of thorns, while by the most Blessed Virgin she was covered with a most white veil, and by St Augustine she had twice written upon her heart, 'The word was made flesh!' . . . . She was canonized by Clement IX. in 1669."

St Rose of Lima, at the age of *five*, made a vow of perpetual virginity, and practised many austerities, such as wearing a hair chemise, stuck full of needles; a crown on her breast with thick set sharp points, and an iron chain wound three times round her waist. She slept on a bed made of knotty lumps of wood and pieces of broken pottery.

"Having wondrously familiar intercourse, by continual apparitions, with her guardian angel, with St Catherine of Sienna, and the Virgin Mother of God, she merited to hear these words from Christ, 'Rose of my heart, be thou my spouse.' In the bull of her canonization we are told, 'That there appeared to her in her sleep an extraordinary person, beautiful above all the sons of men, habited like a first-rate sculptor on a festival day, and he seemed to court *her as a lover*. Before Rose would *consent to his proposal*, she set him a task—namely, to carve a piece of marble: and she bade him return again shortly, when the sculpture should be finished.' . . . . On Palm Sunday, when Rose was absorbed in meditation in the chapel of the Blessed Virgin of the Rosary, *her lover* thus addressed her, 'Rose of my heart, *be my love.*' The virgin trembled at the sweet voice of her Divine Spouse, and at the instant she heard the voice of the mother of God wishing her joy, and saying, 'Rose, it is no mean honour which this my son proposes to you.' . . . . She had frequent visions of

Jesus Christ and the Virgin Mary; she was seen to hold familiar intercourse with Jesus Christ."

. . . . "When her spouse did not appear to her at the accustomed hour, she used to admit an angel to her confidence, as his footboy or valet!!" In numerous cases we have Jesus Christ appearing to the virgin saints and "courting them as a lover!!" Curious! how fond they are of thinking and speaking of that for which they profess to have such an abhorrence. They say they have vowed to be for ever chaste, and yet their thoughts are ever turned to those things which, by their vow, are forbidden pleasures. Such readings as those we have quoted from the Breviary, cannot but have a powerful and bad effect on the imagination of young females, and aided by the working of the confessional, where all sorts of obscene questions have to be asked and answered, cannot fail to produce much inward corruption and impurity of thought and desire. And these again are ever and anon cropping out, and making their appearance in the shape of deeds and actions which make the ears to tingle and the cheek to blush, and of which it were indeed a shame to speak or even think, were it not that many are so blinded as not to see them, and, if not prevented by the warning voice raised by their exposure, would thoughtlessly rush into the snare and be everlastingly ruined.

Monks and nuns by their vows act, as we have shown, contrary to the directions given in Holy Scripture for human life on earth. By their vow of chastity they oppose nature, and what is the result? Let history speak and tell the tale! The full record of misery, sin, and woe, which this feature of monachism has produced, the great day of account alone can reveal; but enough is known to make it plain how vain it is for men to try to attain holiness and purity of life in any other way than that of God's appointing.

Any one who carefully reads the rules and directions laid down for the guidance of monks and nuns in this matter of chastity cannot but be struck with the idea that even those who are the strongest advocates of it, must surely themselves have grave suspicions of the possibility of acting up to it; and by their repeated warnings and minute details seem as if they really believed that only those would keep it who were compelled to do so, or who had thick stone walls and bars and bolts to help them to keep their vow. Indeed some of them go even a greater length. As, for example, Thomas Aquinas, who argues that a "religious" breaking any of the three primary rules does not sin mortally; and proves his argument in the following manner:—

"The state of a 'religious' is a *safe state*." "But a 'religious' is exposed to many temptations to break his rules; and if to break his rules were mortal sin, then the state of a 'religious' would be dangerous instead of safe." "Therefore it is not mortal sin for a religious to transgress his rules."

One authority teaches that only when a confessor falls into sins against chastity oftener than once a month is he to consider himself in danger of committing mortal sin.

We shall now give a few examples of the actual and real condition in which the dwellers in convents and monasteries were frequently found to live, proving that with all their pretensions to extraordinary holiness and virtue they were but little better than dens of shameful wickedness and sin. In the year 1489, Pope Innocent VIII. issued a bull for the reformation of the monasteries in England. In this document he says he has

heard with deep displeasure of soul, that many monasteries of various orders have relaxed their rules, and that many have given themselves up to a reprobate mind, and lead a lascivious and too dissolute life. This bull gives directions for an examination into the matter, and to avoid public scandal, the *secret* punishment of offenders. It was addressed to Cardinal Morton, Archbishop of Canterbury, and Papal Legate under King Henry VII. In carrying out his instructions, he immediately proceeded against the Abbot of St Albans, against whom he made the following charges: —That he and his fellow-monks laid aside all regularity of life and sacred observances, and profaned the very holy places, even the temples of God, by the violation of nuns and other enormities, and specially that the abbot had taken a certain woman (who, having left her husband and lived with another man, had also tired of him) and put her into a nunnery under his own jurisdiction, first as a nun, and then as prioress; and that he, the abbot, and others of the monks did openly, publicly, and notoriously visit her and other women kept in the said priory.

(*To be continued.*)

CONNEXION BETWEEN ROMANISM AND FENIANISM.

THERE are many Protestants who do not clearly understand the relation between Popery and those terrible manifestations of revolt and blood-shedding which have startled Great Britain lately from its slumber. This has doubtless arisen mainly from the fact that the priesthood of Ireland have most sedulously and vociferously sought to wash their hands from the blood shed by the Ribbonmen and Fenians of past and present times, lest they should lose the support even of moderate Romanists, but especially of credulous British Protestants. There has been much plausibility too in what they have said—for have not the dignitaries of Rome condemned "secret societies," and denounced all their members?

The object of this article is to show that although this is so far true, yet the Romish Pontiffs and Hierarchy have encouraged many "secret societies," nay, have formed and supported them, and are doing so now; and that in particular the Fenians have been fostered by the Romish priesthood, and are even now working out, perhaps in an intense degree—the designs and results of priestly training.

First, then, Rome has encouraged and developed to an unprecedented degree secret societies; and the only secret societies which in reality she condemns are those not fully under her authority, not giving to her all their secrets. Whenever individuals in the Romish Church begin to think and act for themselves—except in judging between venial and mortal sin, and the probable opinions of the doctors—they are snubbed and called to account. Whenever societies begin to think and act for themselves, without subjection to paramount share of the priestly element, they are snubbed and denounced,—so much so, that through terror their members leave them and they die out. We have all seen this recently in the case of a Dublin society, and it has happened again and again. But whenever individuals or secret societies are in concert with Rome, all goes well. What have the immense hordes of monks been but members of secret societies? Were not the Carmelites and Augustinians and Franciscans and Dominicans, and are they not now, secret societies? If any one doubts it, let him ask himself a few questions regarding their working and government, and he will find the mystery only solvable at Rome, where

all their *generals* must reside. But what especially are the Jesuits but a secret society, in league with the Pope and Romish authorities, to destroy men's souls, ruin and subvert nations, and bring especially the youth under Romish dominion?

The *constitutions* of this dreadful league of secret traitors and diabolical teachers fully show their character; but these constitutions were long secret, indeed until the French Parliament in 1762, by special commission made them patent to all men. The Jesuits were till then so far a "secret society," nursed, fostered, fondled by Rome, and simply because their oath was faithfully and only to serve the Pope. And even now, in spite of all the cry of the priests against Fenians and secret societies, and the consequent dust thrown into Protestant eyes, what are the Jesuits doing in our own land? Where are they working? Where are they preaching? Where do they attend the sick? Where teach they the young? We know not. They are a "secret society" still, and though they build their chapels amongst us avowedly, and now proclaim their presence, their working is as quiet and subtle as the freezing ice which rends the mountains, or the silent heat which heaves the volcano. And what are nunneries but "secret societies!" Who knows how many enter their walls never again to see the smile of friends? Who knows how many early and rapidly find these Tridentine mural prisons their houses of death and their grave. The heart of the writer shudders—for a friend of his does not now know where her companion is. She was suddenly conveyed away from one place to another where she could no longer rebel against hardship, or mutter her complaints.

But, secondly, Fenianism in particular is the child of Rome. Satan would not acknowledge the hideous forms of sin and death as his children, Milton tells us, but they proved themselves for ever his joint-heirs. So the Papacy may disclaim connexion with the hideous shapes of Fenianism and revolution, but they are hers. In the last number of the *Bulwark*, it was shown to be probable that Fenianism was Romish. Let this be the proof.

In the time of Queen Elizabeth, Pope Gregory XIV. granted an indulgence to all Irishmen (the Fenians of that day) who should rebel against and bear arms to destroy that heretical monarch. Even the plenary indulgence given to crusaders against the Turks was given by him to Geraldine, the Irish Popish chief—the head-centre of those days—and all who should abet his devilish device. Clement VIII. continued the indulgence to Hugh O'Neil and all his Popish abettors against the same monarch—an indulgence which was sustained by the universities of Salamanca and Valladolid. Urban VIII. gave "full and plenary indulgence and absolute remission of all their sins,"—these are the words of the veritable bull—to all the Fenians of his time, "militating against the heretics." Do these bulls not yet linger in the ears of Fenian conspirators, and hound them on to shed the blood of Protestants? Yea, verily; and if but their echo died away, the present Pharisaical priesthood would take up the cry, "Death to the heretics; no Protestant shall rule the faithful sons of Ireland!" Can we for a moment doubt this? Do we know the Romish system so well in the light of past and present-history and think of her as otherwise than the snake lurking in the grass, or shooting its poison in hate at all the children of truth? Only a day ago did we hear of a Peruvian so-called archbishop begging the "faithful" governors of Peru to

destroy altogether the seeds of heresy now sowing in his diocese by a Protestant pastor, in an edifice he chooses to call a temple, under the auspices of the South American Mission. Protestantism and its rule Rome hates and cannot away with, as darkness and Satan hate light and truth.

But if it were doubted that *in the present case* Rome had a direct hand in the Fenian revolt and bloodshed, we can add the testimony of a dear and valued friend of our own, a native of the south-west of the Green Isle —now happily free from priestly thralls, but having a lively recollection of his training as a child and a young man, and knowing well Ireland's present condition. He tells us, that no sooner does a young lad grow to maturity than he longs to emigrate from his native land. In the chapel from Sabbath to Sabbath—he has heard little else than the wrongs of Ireland expatiated on by the priest, *the cause of all which is a Protestant Government.* Mark this. Hatred to the Government of Britain is instilled into the young Irishman's breast—but that hate is intensified and influenced by the orations and secret instructions of the priest in the confessional—the man regarded as "God upon earth." The mass of the Irish peasantry are thus more or less influenced by the "grateful priesthood," whom Britain has taught at Maynooth "gross idolatry," "shocking deceit," and the morality and faithfulness of Scavini, Bailly, Dens, and Liguori! When the Irish lad has saved a few pounds he emigrates. This is his freedom—this his heart's only desire from ten years and upward—and so departs the hope of Ireland in her sturdy sons—but so a crop of traitors are scattered over the world. Craft ever outwits itself—and so here does priestcraft; for when the lads go to the train or mount their waggon to bid adieu to their friends and old Ireland—the priest also mourns their loss—but his last words are, "Och hone, Patrick, sure I'm sore at heart to lave ye: but it's because poor Ireland is ruled by the English Protestants." Still the last words of the priest to the departing Irishmen are those of treason and revolt against the British crown and the hated rule of Protestants. Is it wonderful, then, that Fenianism prospers, that it lifts in our very midst its hydra-head of horrors? The priesthood who cry against "secret societies" are the fomenters, abettors, and sustainers of that which forms the life blood of Fenianism, while they receive the money of Britain to destroy it. O deepest infatuation! O lamentable and apparently incurable folly! When will Britain learn the lesson so often taught —that POPERY IS SEDITION, and ROME THE ENEMY OF BRITAIN'S PEACE?

PRIZES TO THE YOUNG MEN OF KELSO.

THE Scottish Reformation Society, prompted by the kind assistance of Miss Scott Makdougall of Makerstoun, have offered three prizes—the first of three pounds, the second of two, and the third of one—to the young men of Kelso who shall stand the best written examination on Dr Begg's "Handbook of Popery." This competition, which will be in writing, is appointed to be held in the session-house of the first United Presbyterian Church there, on Saturday the 29th of February next, at seven o'clock P.M. The Rev. Mr Renton of the United Presbyterian Church, the Rev. Mr Webster of the Free Church, and the Rev. Mr M'Kerrow of the Established Church, have consented to act as adjudicators of the prizes. The Scottish Reformation Society have made such arrangements as will enable them to bring out a cheap edition of Dr Begg's

"Handbook;" and it is of great importance that similar efforts to those now going on in Roxburghshire should be initiated and carried out in every town and parish in the United Kingdom. We trust this movement will be successful, and that funds may be forthcoming to enable the Society to carry on with success the various important operations in which they are at present engaged over the whole kingdom.

LONDON CLASSES OF THE SCOTTISH REFORMATION SOCIETY.

WE are glad to announce that a friend in Cheshire has offered an additional prize to the members of the London classes now being conducted by the Rev. Robert Maguire. The prize is £10 for the best essay on the following important subject, "On the action of the Jesuits in Great Britain and Ireland since the year 1829, with special reference to literature and education." The Rev. R. M'Ghee, rector of Holywell, St Ives, and the Rev. Mr Maguire, have kindly consented to act as adjudicators. The essays to be lodged at the office of the Scottish Reformation Society, 12 Clarence Chambers, Haymarket, by the 1st of August 1868, with sealed envelopes containing the name and address of the author. The essays not to bear the name of the author, but a motto.

ROMISH INTOLERANCE IN SOUTH AMERICA.

THROUGH the instrumentality of the South American Missionary Society, a chapel and school have been built in Callao, and a Protestant clergyman settled there. The Romish authorities seem to be opposing, as might have been expected, this effort. And the Romish Archbishop of Lima has presented to the minister of justice in Peru a characteristic letter, denying toleration to the Protestants. The letter will be found in Archbishop Manning's reputed organ, the *Westminster Gazette* of Nov. 2, and it would seem from the way in which the letter is there inserted that Dr Manning endorses the views enunciated in the letter; for it is introduced with such an expression as the following:—"We publish it (*i.e.*, the letter) in our columns, because it is clearly and forcibly put." We think it right to quote one or two sentences of the letter to illustrate the unchanged spirit of intolerance which may be found in the present day in all Romish countries where priests have the dominancy. For example, the archbishop says, referring to Protestantism:—"To permit that the public exercise of a new religion be established in a land (meaning Peru) which has preserved the benefit of its unity, is to sow the seed of discord in our country, and reap at a future period too bitter fruits. . . . Why should the public exercise of a religion new and unknown in the country be tolerated in Peru, where there is not a single Peruvian a Protestant? . . . The reasons I have adduced, Mr Minister, impose on me as a Peruvian, and as a bishop, the painful but most severe duty to call the attention of the Supreme Government to this question, begging that fit measures be taken that our constitution be not trodden under foot, nor our laws infringed in our own country by persons who are not members of our nation; and were they so, are not numerous enough that their wishes should be complied with, and are neither in such conditions as that sound reason and true policy demand

that their advances be tolerated. . . . It is my duty then to demand the fulfilment of the laws of our fatherland." It is clear, from these extracts, that even the exercise of the Protestant religion in the view of the Romish archbishop should not be tolerated. Apply the principle which he lays down,—and what of Popery in Britain? The Protestant religion ought not to be tolerated in Ireland; and we are certain that it will come to such a crisis as this, if the Romanists obtain all their demands. But there is another important principle. If a religion ought to be established because it is the religion of a majority of a people, it is only by the opposite doctrine, which is, that the state is bound to defend and, if necessary, to maintain the truth as it is in Jesus, that we can meet successfully the arguments and pretentions of the Church of Rome. Hence, what are called voluntary views can never cope with Romanism; and it could be shown that they destroy the very foundation on which toleration and liberty, both civil and religious, rest.

GLASGOW PROTESTANT LAYMEN'S ASSOCIATION.

WE rejoice to see that this most useful Association is carrying on, with its usual success, an important course of public lectures on Romanism in Glasgow during the present winter. The Rev. Dr Wm. Anderson of Glasgow, the Rev. Dr Gillan of Inchinnan, the Rev. Dr M'Gillivray of Aberdeen, the Rev. Dr Wylie of Edinburgh, the Rev. Wm. Elliot of Plymouth, the Rev. Wm. Trail, late of Glasgow, the Rev. Mr Walters of Newcastle, and others, are advertised to deliver lectures in this course. We believe the lectures have been hitherto attended by crowded and attentive audiences.

TYNDALE'S LAST PRAYER.

[illegible]SED.

"Lord, open the eyes of the King of England!"

Lord, ever may the eyes of England's Queen be open!
Let Thy dear Word, unsullied and unbroken,
Preserve that royal mind;
Let not the mist of luring superstition,
Satanic influence, nor false tradition,
Our earthly sovereign blind.

O God, the eyes of England's rulers open!
Guide their decrees that they may stand a token
Worthy of them and Thee!
Taught by the past, no longer let them trifle
With England's foe—the power that fain would stifle
All that is pure and free.

O God, the eyes of England's people open!
Let Thy immortal truth, so often spoken
And sown in martyrs' blood,
Arouse their zeal. Thy banner then uplifted
Shall wave on high, and strength by Thy hand gifted
Shall stay the enemy's flood.

Then England's rule shall be unmatched in glory,
And future bards shall paint in glowing story
A land sublime and free;
Her free-born sons in humble joy confessing
That all their wealth, and power, and untold blessing,
Are gifts bestowed by Thee.

TORQUAY. J. D.

POPERY AT GREENOCK.

POPERY AT GREENOCK.

IT is interesting, and at the same time painful, to mark the gradual development of Popery, both masked and open, in all parts of the kingdom. So far as possible, whenever it is thought expedient, it begins to obtrude itself gradually on public notice; and although it cannot, as yet, have open processions of the Host in the streets, we see in the vehicles of its so-called "Sisters of Charity" plying the trade of begging in our large cities, and in the monuments of its idolatry emblazoned on its chapels proofs of this progress. An incident illustrative of this has just occurred in Greenock, and is represented in our wood-cut. An intelligent and zealous correspondent writes as follows:—

"Recently we have had a local Popish movement, in the shape of an image of the Virgin and Child set up in front (outside) of the west-end Roman Catholic chapel. At once we drew up a handbill, as enclosed, and put an advertisement about it (two or three insertions) in our widely-circulated daily paper. It has caused a good deal of talk, and some newspaper correspondence. I send you a sketch of it on this sheet, thinking, perhaps, you might deem it worth insertion in the *Bulwark*, as being uncommon, as yet, in Scotland, and perhaps representing what may be intended elsewhere by the Romanists among us. The sketch represents the portico over the chapel-doors, and projects a little from the front of the building."

Here is a copy of the circular referred to:—

IDOLATRY IN GREENOCK.

An image of the Virgin Mary and Child has been stuck up over the door of Patrick Street R. C. Chapel, and deluded Romanists are daily seen bowing and uncovering their heads before it in adoration or worship.

Contrast the teaching of Popery and the Bible on the subject:—

ROME TEACHES, "Honour the Virgin Mary and you will find life and eternal salvation. They who have not recourse to (or faith in) Mary are lost."—Sts. Ligouri and Bonaventure.

GOD TEACHES, "Thou shalt not make unto thee any graven image. Thou shalt not *bow down* thyself to them nor serve them. For: there is one God, and one Mediator between God and man, the man Christ Jesus."—Exod. xx. 5; 1 Tim. ii. 5. "Keep yourselves from idols."—1 John v. 21. "Look to yourselves, whosoever transgresseth and abideth not in the doctrine of Christ hath not God. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—2 John 7–11; James iv. 17. Whom shall we obey; Rome or God?

PROTESTANTS: Are the descendants of John Knox and the martyred Covenanters asleep in the pulpits, pews, and every-day life, that image-worship should exist in a Christian town filled with the Gospel light?

Remember the Santiago celebration of the Immaculate Conception, and consider the evil of idolatry. Take the Bible as your guide, for God says, "I speak as to wise men, judge ye what I say," and "Earnestly contend for the faith once delivered to the saints."—1 Cor. x. 15: Jude 3.

ROMISH LOTTERIES.

WE are glad to say that the present Lord Advocate of Scotland is using his high authority, with great promptness, in arresting the illegal traffic in lotteries, which is still occasionally presenting itself. But we have to complain that the legal authorities in England and Ireland are not so active. Complaints from various quarters are being received by the

Secretary of the Scottish Reformation Society of lotteries for Popish purposes in England and Ireland, promoted by means of the post-office and otherwise. The following letter has been addressed to the Home Secretary. If redress be not found, we trust the matter will be brought before Parliament:—

To the RIGHT HONOURABLE GATHORNE HARDY, M.P., &c.

SIR,—I have had recently to call your attention to various lotteries, got up in connexion with Roman Catholic institutions. I am now to call your attention to another lottery of the same description. You will observe from the handbill which I enclose that a lottery is advertised to be drawn on 8th January next, in behalf of "Poor Schools and New Church, Homer Row, London," in the school-room connected with that church. This church goes under the name of "Our Lady of the Rosary," Marylebone Road.

And I am to express the very earnest hope that steps will be taken to arrest this lottery. The *Law Times* has recently very truly said, "The law is quite clear." "All lotteries, whatever their object, or under whatever device, are illegal, with one exception—lotteries for the benefit of art are legalised, provided they obtain the licence of the Board of Trade." "If the law against lotteries is to be openly violated at the will of individuals or associations, why not any other law?"

It is most gratifying to find the present Lord Advocate for Scotland with great promptness using his authority in putting down this species of illegal traffic in Scotland. And it is earnestly hoped the authorities in England will be equally zealous in maintaining the law.—I have the honour to be, &c., G. R. BADENOCH, *Sec.*

The U.P. Presbytery of Glasgow has emphatically condemned lotteries, and in a Bazaar advertised by the Rev. John Thomson, of the same church, in Edinburgh, it is intimated that no gambling will be allowed. These are excellent examples for imitation.

GREENOCK YOUNG MEN'S PROTESTANT ASSOCIATION.

WE are glad to observe that this active and valuable Association is again carrying on this winter a mutual improvement class. It meets every Friday during the six months, from October till March, at eight o'clock, in the Mission Chapel, Church Place. Subjects relating to Romanism are discussed. We observe, and it may afford a hint to others, that one of the subjects from month to month is "Conversation on articles in the *Bulwark*," and other Protestant periodicals. There is a library in connexion with this Association, which is open to members, and must greatly tend to assist them in preparing their essays. The following prize essays are offered in connexion with this Association:—

The committee, convinced of the importance of the Romish controversy, and anxious to stimulate its study among those interested in the question, and to get others enlisted, have much pleasure in offering three prizes for the best essays on the following subject:—

The Religious, Social, and Political Aspects of Popery as exhibited during the present Century.

1st Prize—"The Works of Robert Hall," six volumes.
2d Prize—"Rankes' History of the Popes," three volumes.
3d Prize—"Wylie on the Papacy."

The committee would recommend clearness and brevity in the writing of the essays. The competition is open to all, save missionaries, engaged in the controversy. The essays to be sent to the secretary of the Association, Mr Andrew Swan, 5 St Michael Street, Greenock, not later than the 1st of March 1868, accompanied with a motto, and the name and address of the writer, in a sealed envelope.

PROTESTANT INSTITUTE OF SCOTLAND.

THE session of 1867–68 in connexion with the Protestant Institute of Scotland was opened on Saturday, November 9, when Dr Wylie delivered the inaugural address in the hall of the Institute, George IV. Bridge. There was a numerous attendance of students, and among the gentlemen present were:—Rev. Dr Duff, Rev. Dr Begg, Rev. Dr Smith, Rev. Messrs Braidwood, M'Millan, J. Simpson, W. Nisbet, Cochrane, Gemmell, J. M'Dougall, J. Holt Skinner, Esq.; General Wahab, Messrs J. Gray, Galloway, Hay, J. Gibson-Greig, James Johnstone, J. Braidwood, Leith, J. Miller of Leithen, J. G. Ogilvie, J. Dick, Maurice Paterson, Free Church Normal Church; Captain M'Kenzie, &c. The Rev. Dr Begg opened the meeting with prayer. The Rev. Dr Wylie delivered the introductory address, which was very able and impressive, on "Scotland; its Place and Mission in the World." The rev. gentleman was frequently applauded as he proceeded with his address. Dr Duff said he could not help expressing the exceeding delight which they must all have derived from listening to the lecture, which was neither of a sectarian nor partial character, for he held with Dr Wylie that every statement was capable of being vindicated as historical truth. They knew how one portion of the lecture had met with remarkable testimony from the work of Mr Froude. No man ever brought out more fully the connexion that Knox had with the establishment of the liberties not only of Scotland, but of England and Europe. Some years ago the *Times* newspaper had published a series of articles ridiculing Scotland, and saying, if it had not been for England, Scotland would not have been the Scotland of this day. Let them remember this, however, that the independence and high principle created in the Scottish character made Scotchmen successful and respected wherever they went. (Applause.) Dr Duff pronounced the benediction, and the proceedings terminated.

The Glasgow class of Dr Wylie, and his popular class in Edinburgh, have also since been most successfully commenced.

ROMISH TACTICS AND RELIGIOUS LIBERTY.

BY THE REV. BENJAMIN PEECE.

POPERY is beginning to feel its feet again in England, of which fact the recent riots in Birmingham may be taken as an index. Possessing no inconsiderable influence over the press, directly and indirectly, and having its emissaries in every department of Church and State, it felt itself in a position, as it thought, to assume a bolder course, and to try an experiment it would have shrunk from attempting a few years ago. But success gives courage. And emboldened by the events of the last few years, both in and out of Parliament, and the temper of the times favouring the widest toleration, Rome made a bold dash the other

day at a coveted prize. She played a high game, and risked much in the attempt, but she had measured the danger and prepared for it. Her wisdom and skill were consummate. She had contrived so well to hide from view her real designs, that the public did not make the discovery. The stake she played for was nothing less than the suppression of the freedom of speech, but under such a specious pretence as to deceive the unwary. Under the plausible plea of the excitable character of her people, and the impotence of her priests to restrain them when provoked, she made a daring attempt to put down freedom of speech and of discussion in this free country. It had been tried prievously at Newark and Wolverhampton, and other places, with more or less success; but it had been reserved for Birmingham to make the grand attack. There was much tact and wisdom in this decision. Birmingham is not only one of the most important towns in England—and success here, therefore, would have been a sort of keynote to the whole kingdom—but it was also one of the most democratic places in England. Religious toleration not only reigns supreme there, but the freest exercise of thought and opinion, both civil and religious, is carefully guarded. Of all places in the kingdom, therefore, it was the best to make the attempt, and the most likely to succeed. And it was made precisely on the grounds of civil and religious liberty—a plea artfully conceived and ostensibly set forth.

There can be no doubt that, under the false plea of religious liberty, Popery attempted by force and riot, and violation of law, to deprive Englishmen of their birthright—the right of freedom of speech accorded to every man in this country, and also the right to discuss publicly any question whatever, civil or religious. Rome hates the light, and would gladly put down discussion in this country, as in other countries where her power is supreme. And latterly she has grown quite bold, and even arrogant, but yet deep and artful, representing to the magistrates the danger to the public peace in permitting hireling lecturers to libel her faith; thus contriving to throw the responsibility of any disturbances on the authorities, awing them into fear and alarm, while her priests take care that these dangers shall arise, and bring about the very results she affects to deplore and thereby secure two objects—to cast odium on Protestantism and Protestants, and to prevent the discussion of her principles—while she escapes under the cover of the fire and the smoke she herself has originated. The magistrates, caught in the trap, forbid the meetings; flatly refusing the protection of the law to Englishmen assembled together in a lawful manner, and which lawful assembly it is the duty of the magistrate to protect to the utmost, and to prevent, by the strong arm of law, any breach of the peace. This is nothing but an attempt to gag public speech, which, if it did succeed, would strike a most disastrous blow at the rights and liberties of the people.

England is indebted to the Protestantism of Birmingham, not to her mayor or magistrates, that Rome did not triumph—that one of her dearest privileges was not levelled in the dust. Having secured the authorities, she let loose her blood-hounds, and a fearful riot was the consequence. But Rome had over-calculated her strength, or rather the weakness or supineness of Protestants; and she is not likely very soon to repeat the experiment. But the hubbub that has been raised respecting these riots by the press generally, and the condemnation of the supposed, not the real, authors, only show too well how admirably the whole affair has been

managed, and how cunning and capable the Jesuits are of throwing dust in the eyes of the public.

The very fact itself, apart from all other considerations, that the Town Hall of Birmingham was refused to a Protestant lecturer, while its use was freely granted to the Romanist Dr Manning, is condemnatory of the conduct of those in authority. We know the excuse put forth. But why was the public peace threatened? Why in the Protestant lecturer's case, and not in that of the Romish lecturer? And if the peace of the town had been endangered, it was the bounden duty of the magistrates to secure the right of discussion against all threats, and to enforce the law with the utmost rigour against all offenders. For, for what was the Hall required? For any disloyal or seditious purposes? No. It was simply to expose the principles and practices of Popery. And why should not Popery be exposed if there be anything wrong in it? And if not wrong, why fear discussion, or why evade the severest scrutiny? Truth has nothing to fear from the light. Why should Rome be afraid of the light of discussion being turned upon it? If wrongly accused, the meeting would be open to the Romanist to repel any false charges on the spot, and in the face and presence of its traducer. Why should not Popery be lectured upon, as well as any other subject? Protestantism is canvassed on all sides, and it courts inquiry; why should not Romanism? Shall the Romanist Dr Manning be permitted to say what he pleases about Protestantism, and a Protestant lecturer be refused the like liberty? Where is the justice of such a proceeding? Why should a riot be raised in the one case and not in the other? Are the people of this country to be dictated to in this way? And are their dearest rights to be trampled upon after this fashion? Are the Popish faction in this country, who owe to Protestant liberty their very existence among us, to abuse that confidence by using the privilege to our detriment?

Let not Protestants, however, be surprised at anything Rome does. She is capable of any duplicity or enormity. She assumes at pleasure all the colours of the chameleon; she is white, green, or black, as it suits her. She is Radical, Liberal, or Conservative, according to the necessities of the hour. She is Liberal when Liberalism suits her purpose; a Reformer when Reform can be made subservient to her schemes; Radical, when Radicalism falls in with her designs; or Conservative, when Conservatism can in any way aid her in the attainment of her object. She is a suppliant, the softest and the blandest, when a bolder tone would be dangerous; arrogant and haughty, when she can do so with safety; intolerant, where she has the power; and absolute and imperious where she is supreme. And her aim *is* supremacy. England's conquest is her object, and to the accomplishment of which she bends all her energies. All the lines of her operations—parliamentary, political, civil, and religious—like the rays of the sun, have their origin in one centre, and meet in one point; and England once conquered, the rights and liberties of the world would be at her feet. And Rome's aggressions, to this one end, have been wise and systematic, and persevering; and the last phase of them the boldest, most daring, and arrogant yet attempted. The recent riots only show her strength, and should be a warning to the Protestants of England that their most sacred rights are seriously menaced, and that it is high time that they should awake out of sleep, if they are to preserve and to hand down to their children the priceless blessings they have in-

herited from their fathers. When Popery overawes the authorities, and takes the law into her own hands, it is time for the people of this country to look about them.—*From the Free Church of England Magazine for September.*

TO THE PROTESTANT WOMEN OF BRITAIN.

WE appeal to them on behalf of their country, their rights and liberties, social and religious, threatened with impending danger. At a time like the present, when Popery, Ritualism, and Infidality, are employing every artifice and device that Satanic or human ingenuity can suggest to entangle and mislead the ignorant and unwary into the meshes of anti-christian, anti-social systems, including the abominations of the Confessional, the thoughtful Christian mind is necessarily alarmed at the prospect before us.

Against the women and children of our land are these efforts more especially directed, it being a *fact which ought to be known*, that no less than *ten thousand of our fellow-countrywomen, the hapless victims of Popish superstition and tyranny, are at this moment immured in convents, from whence there is no allowed egress, and under their fatal influence are thousands of the rising generation.* At the same time *beyond* those walls, public and private teachers and governesses are also indoctrinating the young mind with pernicious error, whilst dangerous, demoralising, anti-scriptural literature is widely circulating the principles of Popery, Ritualism, Infidality, and Spiritualism in magazines, periodicals, newspapers, and works of fiction, especially adapted to attract and misguide the young. Anglican sisterhoods also recommending ritual and ceremonial observances through every possible channel. They press the use of the Cross as an ornament, "a little thing" indeed, but too often the first step towards these soul-destroying heresies, the first little insertion of the thin end of the wedge, and therefore not "harmless," as multitudes so blindly suppose. Who could wear, or in any way use as an adornment in gold or ebony, the symbol of that on which *she knows our sins* caused the dear Saviour to die a death of agony and shame? Who but those whose "hearts are not right with God," could act thus in fatal blindness and ignorance of the only true way of salvation, which can give hope and peace on a dying bed—*Jesus" finished work upon the cross?* These and other agencies of varied character, and under different pretexts, are with unceasing, unwearied, indefatigable zeal, worthy of imitation, employed. Those who profess to hold the Truth, ought to blush with shame to think *how little they* do for Him who gave His life to redeem sinners from eternal death. But more awful still, there are *multitudes of so-called Protestants*, who are either ignorant of, or winking at these proceedings—so far from antagonising, are absolutely aiding these monster evils.

It therefore behoves all Christians to consider well these important statements; their own responsibility before God, individually; and collectively, and to use every available means under God, to save our country from inevitable destruction.

The word of the Lord sends forth a solemn warning cry, which should rouse every heart and hand in England "to be up and doing:"—

"Moreover all the chief of the priests, and the people, transgressed

very much after the abominations of the heathen, and polluted the house of the Lord, which HE had hallowed at Jerusalem.

"And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending, because *He had compassion on them.*

"But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord rose against His people, *till there was no remedy.*

"Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age. . . . He gave all into his hands," (2 Chron. xxxvi. 14–17.)

The Christian "Women of England" seem to be especially called upon to come forward at such a time as the present. By woman's instrumentality mankind was lost—by woman's instrumentality, under God, mankind may be awakened, and in such work *she* may be a great agent in hastening the time, when the saving "knowledge of the Lord shall cover the earth, as the *waters* cover the sea, and when the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

To help to promote these most desirable objects in the United Kingdom, our native land where the Reformation restored to us the light of the glorious gospel of Christ, the Protestant Mission now suggested is (under God, whose blessing and power alone can make it to prosper) most earnestly desired to be begun, not with any intention of superseding the many excellent efforts which have already been made to spread Bible Truth, but to meet pressing exigences, for which as yet no suitable organisation exists. There *is every* encouragement to proceed with this "labour of love." Women of all ranks, who have in their hearts the love of Christ and of perishing immortal souls, are invited to unite in forwarding such a movement, and to "come to the help of the Lord against the mighty."

We read in the Book of Nehemiah, that when Jerusalem was in desolation, and the wall broken down, the hearts of God's people were "stirred up" to "revive His work," *each* "repaired the piece of the wall nearest" to him, and thus "the whole was builded." Their enemies could not prevail against them, "for the Lord was with them as a mighty great terrible one," (Neh. iv. 14.) Therefore their enemies who would have hindered them, "stumbled and fell," and the work prospered. Thus will He be with His people now, in rebuilding His spiritual temple. That temple is, alas! rapidly going to desolation in England and the sister countries, by the infidel and false teaching that abounds, and, if looking to *God* alone, each seeks to repair "the piece nearest" to her, in her own household—her own locality—until not one soul is left without the knowledge of Jesus, and the way of salvation through His finished and complete work on Calvary, "the whole shall be rebuilt," to the glory and praise of God, and our "nation shall be exalted by righteousness," (Neh. ii. 20.)

Books, Tracts, Leaflets, &c., English and Welsh, will be forwarded on application to Mrs Sinclair, Protestant Mission, Bangor, North Wales, to whom all correspondence with reference to this Missionary effort is requested to be addressed.

FOXE'S BOOK OF MARTYRS.

WE rejoice to learn that the efforts of the Scottish Reformation Society, in offering prizes to the schools in Edinburgh for an examination on the cheap edition of "Foxe's Book of Martyrs," are meeting with much encouragement. Both teachers and scholars are entering into the movement with great earnestness, and the demand for copies of the book has been very great. We trust the society will be enabled to extend this movement to the schools of every town in England, Scotland, and Wales. In order to do this, however, large contributions are necessary. There cannot be a better plan adopted than this for giving the rising generation a distinct knowledge of what Romanism has been, and of what Romanism and Ritualism will yet do, if they obtain supremacy in the kingdom.

It is very curious to note in connexion with this, the spirit displayed by the Ritualists in their organs, such as the *Church Times*. In that paper of 2d November last, they deny that Cranmer, Ridley, or Latimer, were martyrs. The following is the concluding paragraph of the article referred to :—

"If Cranmer, Ridley, Latimer, and the rest, are martyrs, then it is surely most unfair to deny the title to sufferers under Protestant persecution in the reign of Elizabeth, who in the actual number of her victims, and beyond all comparison, in the revolting ferocity of her punishments, exceeded her predecessors. Indeed, of the two, these latter would appear to have the stronger claim to the distinction, since they suffered for upholding the faith of their fathers; whereas, the former had involved themselves in what was in some respects a novel creed. We have no wish to press the point, or to award to Elizabeth's victims the honour of martyrdom; for as we should deem it a prostitution of the Victoria cross were it given to every policeman who behaved with energy in a street row, so we regard the title of martyr as far too noble a one to be conceded to those who merely happen to be on the weaker side in times of political squabbling and religious strife."

Again, this writers says :—

"The Reformers constituted a party highly dangerous to the state, and in their political principles concided in some sort with the Fenians of our own day."

It is almost unnecessary to characterise this travesty of history, and to comment on the spirit which has dictated such sentiments in regard to our noble band of martyrs. But it strikingly illustrates the spirit of Puseyism, and the alliance which it seeks with the Church of Rome. It also very forcibly exhibits the absolute necessity of educating the young in the history of Romanism in our own country with its cruel and bloody deeds; and we conceive of no better plan than that which has now been initiated by the Scottish Reformation Society, amongst the schools of the kingdom. If Protestants, therefore, will only contribute of their substance, we are assured that that active society will carry out this plan throughout the whole country.

PAGANS MORE LIBERAL THAN PAPISTS.

A CORRESPONDENCE of very great interest is published in the *Madras Times*. The Maharajah of Travancore and his prime minister have recently been made Knights of the Star of India, and the missionaries (of the London Missionary Society) in Travancore thought it well to address them on the occasion in terms of congratulation, expressing at the same time warm acknowledgments of the treatment of the missionaries and native converts, and the social and administrative improve-

ments in progress. The Maharajah, still a strict Hindu, is the most independent native sovereign in India, and the prime minister is a high-caste Brahmin. The Maharajah, in his reply to the address, says :—

"I am glad that you appreciate the efforts made by my government to do its duty to the people. These I may briefly assure you will be steadily and cheerfully continued. As I have resolved to avail myself, for purposes of administration, of the most qualified agency that the country can afford under the operation of its several educational institutions, I am in hopes that increasing success will, under the blessing of the Almighty, attend our endeavours to advance the public welfare. You especially allude to the toleration accorded by the Sirkar in religious matters. This great principle Travancore has always been anxious to act upon. I am satisfied that progress in the right direction is best promoted by leaving to each unit of society the greatest liberty of thought and action in all matters, consistently, of course, with the indispensable requisites of good government, and hence it will ever be my sincere wish, as it has hitherto been, to accord religious and civil liberty to the fullest possible extent, after the example set to the world by the great British Power. I now thank you heartily for your kind congratulations and good wishes for myself and my family. I wish you in return all the blessings which a merciful Providence bestows upon His creatures."

The reply of the prime minister is not less cordial :—

"Gentlemen,—You advert to the courtesy and attention which have been shown to you. Allow me to acknowledge, on the other hand, the considerable benefit which the administration has undoubtedly derived from the existence of a body of gentlemen like you in the country. It is true your chief vocation is of a religious character, and you cannot afford to divert much of your attention to secular interests. Still, permit me to say that you are very good critics of public affairs. You come from parts of the world which are at the front in the march of civilisation; you feel a warm interest in the welfare of the people among whom you are placed; you mix with them freely, and understand their feelings and wishes; you seek no favour; you are fearless in the exposure of evil, and the advocacy of good measures. Obviously, therefore, to carry your favourable opinion is to possess a source of no mean power for good."

A provincial contemporary, in publishing the correspondence, well remarks :—"The letters supply a sufficient answer to those, unfortunately too common, who sneer at evangelical missions, and deny their results. They also show the wicked folly of those Indian officials who have tried to frighten the government from having the Bible in their schools, and from encouraging missionaries, lest the natives should be provoked to mutiny."—*From the Record, Monday, Sept.* 2, 1867.

THE READING PROTESTANT ASSOCIATION.

THE *Berks Telegraph*, for Sept. 19, contains an account of a large Protestant meeting held two nights before in the Town Hall of Reading. Dr Cowan in the chair. Rev. Dr Barkworth opened the meeting with prayer. After an excellent speech from the Chairman, the report of the Reading Protestant Association for the year was read, from which we are glad to see that a large amount of effective work has been done during the past year. Rev. W. Ackworth, lately inhibited by the Bishop of

Exeter, was present at the meeting, and having been most enthusiastically received, made a long and excellent address. Amongst other things "he remarked, referring to the practice of confession, that a parishioner remonstrated with a clergyman in the neighbourhood of Reading for his expression in favour of confession, when the clergyman replied, 'Oh, you need not fear, for I have confessed your wife and daughter for three years.' (Sensation.") Mr Bazett, in addressing the meeting, made the following painful statement in regard to Reading, proving the necessity for increased efforts:—"Reading had much altered for the worse during the past ten years, and there were now only three churches where the gospel was preached in all its purity, and seven where it was tainted with high church doctrines."

CHALLENGE FROM THE REV. DR MILLER.

"I AM not very fond of platform challenges, because they savour of bombast, and egotism, and presumption; but I venture to say this, that I will meet in this hall, or in the largest hall the metropolis can afford, any Romish cardinal, archbishop, bishop, or priest, in the presence of the men of London; and I will ask these cardinals, archbishops, bishops, or priests, to translate in the ears of these men—husbands, with wives and daughters—the questions in which they are indoctrinated, and whether these husbands and fathers would subject their wives and daughters to these unutterable and disgusting investigations. I say, with the most perfect sincerity, both in the sight of God and of my fellow-men, that, until I saw a book which was published in vindication of an epithet applied to the teaching of Maynooth, I had no conception of the wickedness of which the human heart is capable: I had not an idea that sin could take such ingenious forms—I had not an idea that the varieties of filthiness were so varied."—*Extract from Lecture on "'Confessional,"* just published.

THE BISHOP OF KILMORE ON THE PROPOSED ENDOWMENT OF ROMANISM.

IN the course of his last admirable charge, Bishop Verschoyle, referring to the proposal for endowing the Church of Rome in Ireland, said:—

"Such a measure would have a strong tendency to disorganise and shatter into fragments the Church in England. For one of those forcible arguments by which the Romanising tendencies of some of her degenerate sons are held in check is, that it is incompatible with honesty that one who has denied or utterly perverted the doctrine set forth in her standards by ecclesiastical and civil authority, as agreeable to the Word of God, should still keep possession of her endowments. Now, if the same civil authority shall, by degrading the Irish Church from her present position, and investing the Church of Rome with a portion of her temporalities, sanction the corrupt doctrines of Rome by placing them on the same level in Ireland as those of the English Church, Romanising ministers in England may fairly say, 'There is nothing inconsistent with the spirit of the British Constitution that we should hold our preferments notwithstanding our assimilation to the Church of Rome; for the Church of Rome is as

much the Church of State in Ireland as the Irish Church, and has been counted worthy of a share of her endowments.'

"Some of the kings of Judah, though otherwise godly, thought to buy off the hostility of the King of Babylon by robbing the temple of its gold and laying it at his feet; but the ravenous appetite of him, who would be supreme over all, was not to be thus sated; for after a while, not only the temple itself, but the whole realm, became the victims which he devoured. If the temple of truth be not only stripped of its gold, but the idols of transubstantiation and of the Virgin Mary be set up therein to purchase peace, not with the people of the country, but with the priests who derive their inspiration from Rome, then the State, which has wilfully abandoned her post of honour amongst the nations, and has betrayed the faith which once she defended, will assuredly reap a fresh harvest of troubles in Ireland."

MORE THREATENED POPISH AGGRESSIONS.

SIR JOHN GRAY has given notice in the House of Commons, that he will make the following motion next Session, which, if carried, would legalise Jesuits, monks, and other Romish orders, and thus sweep away almost the only remaining safeguard of the Act 1829, and on condition of which that Act was passed. We trust Protestants will watch this movement, and most strenuously resist it. The following is the notice:—

"Sir John Gray—Religious Orders of the Church of Rome—Bill to repeal so much of an Act, intituled, 'An Act for the Relief of His Majesty's Roman Catholic subjects,' as imposes penalties and disqualifications on members of Religious Orders, Communities, or Societies of the Church of Rome, bound by monastic or religious vows, resident within the United Kingdom."

THE IMPORTANCE OF KNOWING THE BIBLE.

"IN all sciences, the ablest professors are they who have thoroughly mastered the texts. A man, to be a good jurisconsult, should have every text of the law at his fingers' ends; but in our time the attention is applied rather to glosses and commentaries. When I was young, I read the Bible over and over and over again, and was so perfectly acquainted with it that I could, in an instant, have pointed to any verse that might have been mentioned. I then read the commentators; but I soon threw them aside, for I found therein many things my conscience could not approve, as being contrary to the sacred text. 'Tis always better to see with one's own eyes than with those of other people."—*Luther's Table Talk.*

THE WELSH PRESBYTERIAN CHURCH AND POPERY.

THIS church (better known as "the Welsh Calvinistic Methodists"), whose doctrine and government are in unison with those of the Free Church of Scotland, is the most numerous body in Wales, and has many flourishing congregations in England, particularly in Liverpool and London. It has upwards of a thousand places of worship, and about seven hundred ministers and licentiates, or duly authorized preachers, besides about ninety divinity students, all of whom have been recognised as

preachers, and sent to the colleges by the Presbyteries within whose bounds they resided.

The Synod, or Quarterly Association, of the North Wales section of the body was held in March last, and the following is a copy of a minute adopted on the occasion, from which our readers will see that besides its own immediate concerns, it took up, in an energetic manner, questions of public interest—

"The subject of POPERY has engaged the attention of this body for a considerable time, and various means have been set on foot by it to counteract the insidious attempts which are being made, under the powerful influence of some aristocratic perverts, to spread this vile imposture in Wales."

At the late meeting of its General Assembly a special diet was devoted to this subject, the Rev. Owen Thomas of Liverpool having been appointed to open the discussion by reading a paper on 'Popery: its assaults on Wales, and the duties devolving upon us in order to counteract its influence.'"

THE PRETENSIONS OF ROME IN LIVERPOOL.

(*From Evangelical Christendom.*)

THE advocates in Parliament of a repeal of the Ecclesiastical Titles Act urge that the assumption of territorial titles by Romish bishops in England is a spiritual question, and has no hostile bearing towards the Church of England. A correspondence that has lately taken place in Liverpool appears to tell a different tale. In the course of some improvements that were effected in that town, the Corporation had occasion to use a piece of the property of the parish church, for which they were to give compensation. A jury appointed to assess the amount returned a verdict for a considerable sum, on which the coroner, who presided, suggested that it would be well to use it as a nucleus for a larger subscription to be raised in the town, with a view to providing a handsome church which might be used as a cathedral in the event of Liverpool being made the seat of a bishopric. The Rector of Liverpool highly approved of this suggestion, and headed the subscription with a sum of £500. But he met with opposition in an unexpected quarter. The Roman Catholic bishop of Liverpool publicly protested against this mode of appropriating the money, and against the idea of Liverpool at any time becoming the seat of a Protestant bishopric, arguing that he was already the bishop of the district, and that to bring any other bishop into the place would be to commit an act of spiritual harlotry. We believe this arrogant assumption has rather stimulated the Liverpool subscription; but it affords instructive evidence of the ultimate designs at which Rome is aiming in her present restless movements.

PUBLIC TEACHING AT OXFORD.

A HIGHLY intelligent correspondent writes as follows:—"The enclosed paragraph is taken from the *Bury Post* for October 8, out of the 'London Correspondence.' The facts stated are important, and appear worthy of appearing in the pages of the *Bulwark*, if you deem it a part of your office to expose to the world the false and unscriptural teaching from the pulpit of the University Church at Oxford."

Here is the paragraph, and, if well founded, it is both curious and instructive :—

"Every one knows the influence exercised at Oxford in these days by the Rev. H. P. Liddon, the examining chaplain to the Bishop of Salisbury and the Bampton Lecturer for 1866. As a preacher he rules over the minds of his hearers as is given to few men in a generation. But he is not so original a thinker as his admirers have supposed. One sermon in a volume which he has just published, called 'God and the Soul,' a reader has discovered to be nearly half taken—eleven pages out of twenty-six—from 'Manresa, or the Spiritual Exercises of St Ignatius, for general use;' while the whole sermon is framed on these eleven pages, containing the pith as well as the most striking passages. The similarity is by no means confined to thoughts and illustrations. In many sentences and paragraphs the coincidence is verbal; in others the words of 'Manresa' are expanded into ornate and rhetorical language. In a less marked but still unmistakable manner another sermon, called 'Christ's Welcome to the Penitent,' is founded on the 'Meditations on the Prodigal Son,' in the same book of Spiritual Exercises—the verbal coincidences are fewer, but the scheme of treatment is the same. The gentleman who has found this out says he thinks it is not unnatural, if henceforward scholars are visited with a distrust, that this so original teacher is not after all original; and as a certain American preacher's hearers, according to Lowell, could not tell

'On Sunday beforehand
If in that day's discourse they'd be Bibled or Koran'd,'

so we still listen to Mr Liddon quite uncertain whether the voice is that of the chaplain of the Bishop of Salisbury, or whether he is simply the instrument which lends a deeper tone to the words of St Ignatius Loyola. Apart, too, from the shabbiness in a literary sense of the plagiarism, it is not without a significance that Dr Newman's successor at Oxford learns the most telling 'Words for God' he can find from Jesuit lips. Neither in the single sermon separately published, nor in the collected volume, is the slightest mention made of St Ignatius, though Mr Liddon, in an advertisement, expresses his obligations to the Bishop of Oxford, Father Felix, and Schleiermacher."

"FOXE'S BOOK OF MARTYRS."

(*To the Editor of the Bulwark.*)

SIR,—In the last number of the *Bulwark* I read the following statement, extracted from a paper called the *Bookseller*, in reference to a preface to the cheap edition of "Foxe's Book of Martyrs," written by the Bishop of Carlisle :—

"The preface by the Bishop of Carlisle contains some of the most disgusting expressions we ever saw in print. It is marvellous that a Christian bishop can write such filthy words."

I was not a little surprised when I read these words; and I naturally said to myself, "What in the world can the good Bishop have been doing to incur such censure as this, or even to furnish a handle for such vituperation." Having by me, fortunately, a copy of the book in question, I referred to it, and read the brief preface in question, when to my surprise I found that there was not a single word in it to which the epithets above quoted could possibly apply, except the *ipsissima verba* of scripture quoted by the Bishop.

Such is the treatment which the Word of God receives at the hands of Ritualists and their supporters. What the character of the paper called the *Bookseller* may be I know not, having never heard of its name before; but the editor, whoever he may be, has the audacity to call the written Word of God "disgusting expressions,' "filthy words."

But this is not all, he has not the honesty to tell his readers that the words he thus coarsely censures are not the Bishop of Carlisle's, but the words of the living God.

As many of your readers may not have taken the trouble to look into the matter, as I have done, I think it is only fair to the Bishop to set the matter in its true light, although his character needs no defence of mine; and, as one of the most honest outspoken Protestant and evangelical of our bishops, he is always sure to come in for the largest share of virulent abuse and misrepresentation at the hands of the unprincipled writers who conduct the Ritualistic journals.—I remain your obedient servant,

G. T. FOX.

DURHAM, 12*th November* 1867.

Notices of Books.

THE SIGNS OF THE TIMES.*

We do not know a more urgent duty on the part of the faithful ministers of the Church of England at the present moment than that of exposing and bringing to the test of Scripture, in their public ministrations, the Ritualism and Romanism of the day. Many most erroneous opinions prevail on the subject of this duty, and are fostered by ignorance and for sinister purposes. Some say, preach the gospel and error will die of its own accord. But the question is, what is implied in faithfully preaching the gospel? The gospel is "the whole counsel of God." Did Christ preach the gospel when He contended with the Pharisees, Sadducees, and Herodians? Did the Apostle Paul preach the gospel in his epistles to the Romans and Galatians? Does a gardener content himself with sowing seed without watching and plucking up the weeds? Does a shepherd content himself with leading his flock to pasture without taking the least notice of the wolves or birds of prey that would devour them? The truth is, the argument to which we have referred is a shallow device of the enemy, and a refuge for unfaithfulness and incapacity. It was not by such a theory of preaching that the Reformation was won; and it is not by such a theory of preaching that it will be maintained.

We are glad to find that the Rev. Mr Fox, of Durham, in the able sermon before us, proves himself true as ever to the great Protestant cause, and as wise as ever in defending it. The sermon is a thoroughly out-spoken, eloquent, and vigorous discourse. We are not surprised to hear that it has excited much interest in the city of Durham, and we hope it will be productive of the best results. The following are the practical suggestions made by Mr Fox, and they are all very judicious:—

"Now there are three modes of defence which I would recommend to you. First, to study the history and the doctrines of the Church of Rome for yourselves; get, for instance, 'Begg's Handbook of Popery,' or 'The Hammersmith Controversy,' or that noble book, 'Elliot's Delineations of Romanism.' Make yourselves acquainted with what Popery really is, and having done so, you will be able to detect with half an eye the close family likeness between it and the noisy Ritualism which is now disturbing our Church. Secondly, instruct your children in some of its leading doctrines and facts of history; tell them what is meant by transubstantiation, purgatory, worship of the Virgin Mary, and so forth; show them how completely these doctrines are opposed to the teaching of Holy Scripture. Keep them, moreover, from attending churches where Ritualistic practices are indulged in, or Romish doctrine is taught. It behoves the lay people now to be very jealous of the teaching of their ministers, and to be satisfied with nothing but the clear, unmistakable sound of the gospel trumpet. And, thirdly, it is your duty loudly, publicly, to protest against the innovations which are being made in our Protestant Church, both of doctrine and ritual."

THE SABBATH ON THE ROCK.†

This is a singularly fresh, earnest, and vigorous treatise on the Sabbath question. No point of practical theology has been more fully discussed in modern times than the obligation of the Sabbath. To overthrow the authority of this blessed institution, the most unscrupulous and perverted ingenuity has been directed. Many ministers of the gospel even have re-echoed the loose and heathenish views advocated on this subject by a large portion of the public press. The author before us has grappled most vigorously with all this bewildering sophistry, and, to our mind, has entirely overthrown it. His work is one of singular ability, and we cordially recommend it to general circulation.

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* A Sermon preached before the Mayor and Corporation of Durham, by the Rev. G. T. Fox, M.A., Incumbent of St. Nicholas. Published by request. London: Seeley.

† London: S. W. Partridge & Co.

MONASTIC AND CONVENTUAL INSTITUTIONS.

PRIZE ESSAY—SECTION THIRD—(*continued.*)

THE visitation and examination of monasteries which took place in England under King Henry VIII. brought to light many such places of open and shameless sin. At a certain monastery, which was of the double kind, some of the monks were found to be in the habit of admitting women to their cells at night by means of false keys, which they had got made for the doors, and also with having carried on illicit intercourse with some of the nuns, persuading the silly women that by making confession and obtaining absolution immediately after from their paramour, no sin was committed. At Lichfield the examiners found two of the nuns pregnant, and at Harewold priory, in Bedfordshire, with only four or five nuns and a prioress, two of the nuns were mothers, one of them having two children. In another priory they found the abbot the father of six children, and the possessor of a special licence from the Pope, permitting him to keep a concubine. Bishop Burnet, in his "History of the Reformation," speaking of this same visitation, says that "whole houses were found almost all with child." "The full report of the visitation," says he, "is lost; yet I have seen an extract of a part of it concerning one hundred and forty-four houses—houses that contain abominations in them equal to any that were in Sodom." The result of this visitation was the passing of an Act of Parliament for the suppression of the smaller houses. The preamble of this bill says, that "manifest sin, vicious, carnal, and abominable living is daily used and committed amongst the little and small abbeys," &c., &c. The case of the abbot of St Albans, already mentioned, shows that the larger houses had not been much better. The condition of the monasteries in France may be gathered from the following extracts from the address of the Archbishop of Rheims, at the Council of Troyes, of which he was president, in the year 999. He says—

"But now in monasteries dedicated to God, both of monks, and canons, and nuns, we have lay abbots residing, with their wives, and sons and daughters, and soldiers, and dogs. . . . . Wherefore again and again, by the authority of the Church, we forbid, as the canons of the Church forbid, that any one should take as a consort in illicit wedlock, whether by force or consent, any virgin dedicated to God, or any person wearing the religious habit, or who has professed continency in her widowhood."

The fact of a law forbidding this requiring to be made, implies that such conduct as above described had become so common as to necessitate the interference of the council. Nicolas de Clamangis, a celebrated scholar of the fourteenth century, in a work published about 1420, speaking of the monks in his day, says—

"They are worse than others, more headstrong, more avaricious, more mixed up in secular matters, more treacherous, more disorderly, dissolute, and restless, more frequently in public and unbecoming places."

Of the nuns he says—

"Modesty forbids me to say much concerning them which might be said; but instead of speaking of an assemblage of virgins dedicated to God, we should find ourselves dragging on a shameful discourse about brothels, the crafts and wanton tricks of harlots, about lewd and incestuous deeds. For what else, I pray you, are the monasteries of young women at this time than certain—I will not call them sanctuaries of God, but execrable stews of Venus, and receptacles where lascivious and shameless young men gratify their lusts, so that it is the same thing in our days to put a nun's veil on a girl as to expose her to public prostitution."

Of the condition of the monasteries of Italy, we have a picture from the pen of a canonised saint of the Church of Rome. St Bridget, who visited Rome in 1373, speaking of the monks, says:—"Some of them openly rejoice when their mistresses, big with child, are seen walking about amongst other women." And, "There is nothing in the monk's dress whereby we can recognise him, unless it be by the scapular, which is often concealed. Some do not hesitate to wear a cuirass and other arms under their tunics, so that after dark they may be ready for anything which they may have a mind for." Of the nunneries she says:—"They are more like brothels than holy cloisters." And this in holy Rome itself, under the very nose of the Pope! If such things be done in the green tree what shall be done in the dry?

That the conduct of the monks and nuns had been everywhere, and in all ages, anything but holy and pure as a general rule, we may gather from the fact that almost every general council held between the time of their establishment and the Reformation, had to discuss their irregularities, and pass measures and decrees for their reform. Since the Reformation these things have been kept more secret, as Protestants were ever ready to lay hold of them as sturdy arguments against the usefulness and holiness of the system; but still, enough finds its way to the public to show that the monasteries and nunneries of modern times are no better in this respect than they used to be in the days of old.

In 1778 the disclosures made of the state of certain nunneries in Florence by the investigations of Bishop Ricci were of the most revolting, abominable, and obscene kind. For example, among other things of which we dare not speak, it was found that the confessors of the nuns generally passed the night at the convents. Blanco White, who knew perfectly the outs and ins of the system, declares that "souls more polluted than those of some of the professed vestals of the Church of Rome, never fell within my observation." The Rev. Pierce Connelly, who was induced to join the Church of Rome, but afterwards repented and came out of her, in a published letter addressed to the Earl of Shrewsbury thus speaks:—

"I have been mocked by dean and bishop for denouncing a young priest, in whose bedroom, and before there had been time for him to dress himself, in broad day, in England, *under a convent roof*, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife," (who, it appears, had, on joining the Church of Rome, entered a convent,) "the mother of my children, and to find instead only sure means taken to prevent the communication to me of any similar attempt in future."

Many other fearful stories such as these, and even worse, could be produced, all tending to show that modern monasteries and nunneries are not one whit behind those of former days in deeds of darkness and sin.

We blame the system for the misconduct of individuals in such cases as those just mentioned, because it was the system which placed them in the way of temptation, and afforded them the opportunities and facilities for the commission of their evil deeds. The effects of such a system upon the common people could not possibly be other than of the most baneful and pernicious kind. What effect could such conduct produce on the minds of the people but contempt for religion? They see the monks and nuns, *professedly* the most holy, pure, and religious in the land, and yet guilty of the most gross and abominable crimes, and these winked at and passed lightly over by the ecclesiastical authorities. The example thus

set, the common people were not slow to follow, as the statistics of crime in lands where monastic institutions abound will show. Another effect of the monastic system is that it tends to keep the people in ignorance and idleness. Whatever they *may* have been, we know that now they are a hindrance instead of a furtherance to education. Modern science and discovery so completely expose the many wondrous tales and supposed miracles, by means of which they in former times excited the awe and veneration of the common people, that in very self-defence they oppose the education of the people in anything likely to enlighten their minds and lead them to think, judge, and act for themselves. It is quite true that many of the orders of monks and nuns of the present day, as in former ages, profess to spend a great part of their time in the education of the young, and really do so. But what do they teach them? Is it an education such as agrees with the laws of eternal truth and righteousness, and the onward march of civilisation? Is it not rather such a training as leads them to place implicit belief in all the legends of the Breviary and the tales of the "Acta Sanctorum?" Is it not such an education as, instead of nourishing and strengthening the mind, and fitting it for active and earnest life in the world, rather qualifies it for such revellings and musings as the cloister folk of a thousand years ago delighted in?

In Rome itself, with its thousands of monks and nuns, scarce one of a hundred of the common people can read and write. Again, idleness is promoted and beggary encouraged. The example of the monks and nuns in these respects has been but too literally and actually followed by the people generally of all the lands where these baneful institutions have flourished. Spain, Italy, and every other country which has been burdened with the maintenance of these non-producers of anything good or helpful to the prosperity of the nation have all the same tale to tell. Not only is there an immense amount of property in their hands, and an enormous yearly income consumed by them, and nothing substantial given in return, but also their example and the encouragement they give to the keeping of holidays for the worship and honour of an almost endless catalogue of saints, tell heavily upon the resources and the industrious habits of the people. Beggary they encourage, not only by practising it, but also by making an ostentatious and indiscriminate distribution of food at stated times to all who choose to apply for it. A few facts on these points will, we think, bear out our statement that the effect of the monastic system upon the common people is to increase poverty and idleness. Robertson, in his History of Scotland, says:—

"The riches of the Church all over Europe were exorbitant; but Scotland was one of these countries wherein they had furthest exceeded the just proportion. . . . We may conclude that by the time of the Reformation little less than one-half of the national property had fallen into the hands of a society which is acquiring and can never lose."

Again he says:—

"A sum which, at the highest computation, can hardly be reckoned equal to nine thousand pounds sterling, was deemed sufficient for the maintenance of a whole national church, by men who had lately seen *single monasteries possessed* of revenues far superior in value."

Sir John Sinclair estimates the value of the lands, &c., belonging to the religious houses suppressed by Henry VIII. and his immediate successors, at a yearly income of six millions of pounds of money at the present day. The Abbey of St Albans is said to have been possessed of estates worth

£200,000 a-year at the present time. Throughout all Europe the same thing prevailed, and does so still, to a great extent, in those countries which are yet under the sway of Popery. Only lately we read of the present Pope having sold the property of one of these institutions in Rome, and obtaining £100,000 for it. Considering all this wealth, the question is forced upon us, What became of it? What did the monks and nuns do with it? Part of it was expended on their own buildings, &c., and in their own support, as, spite of their vows of poverty, &c., they not only liked to have a good house to live in, but also plenty of the very best things to eat and drink. St Bernard complained that even in the twelfth century there were abbots who kept upwards of sixty horses in their stables, and who had such a prodigious variety of wines as it was scarcely possible for any one to taste the half of them at a single entertainment. Part of the money was expended in making a show of providing for the poor; but there is good reason to believe a great portion of it went to Rome to support and carry on the plots and schemes of the Papal Government. The monks made pilgrimages to the shrines of the saints, and carried offerings with them. Immunities and privileges for the abbeys, &c., from the Pope had to be paid for, generally in solid gold. New abbots, priors, &c., had to pay for the Pope's recognition of their title and authority. Thus a vast amount was either consumed in the luxurious living of the monks and nuns or sent out of the country for the maintenance and support of that system which has ever proved itself the enemy of national prosperity. A great part of the money thus spent was drawn from the pockets of the people; and all they got in return was either the performance of some religious ceremony, or the promise of assistance and help in the world to come. Historians tell us that many ruined their families by leaving all their property to the monks, who were to say masses for the repose of their souls. At the present time their influence in promoting indolence and beggary is clearly shown by the state of all the countries still infested with them. But lately there were in Italy upwards of two thousand religious houses, inhabited by between forty and fifty thousand monks and nuns. All travellers complain of the number of beggars which infest the public roads and streets of Italy,—and Rome itself gets the name of being the worst of all. When they have all been suppressed, doubtless the same effect will be produced as history tells followed the Reformation in our own land. As one has said:—"By suppressing the idle drones in the convents, and putting a stop to the great sums annually remitted to Rome, and carried to other parts for pilgrimages, &c., their people are more increased, and more profitably employed for the general benefit;—while their money (before so unworthily dissipated) is now employed in trade and commerce."

OUR SENSES AND THE MASS.

NOW of all the senses taste is perhaps the one which enjoys the best opportunity to acquire a complete and accurate knowledge of the point in debate, there being no room for even the remotest shadow of a doubt; for let it be borne in mind that by the sense of taste the very minutest shade of difference in not only the *kind*, but different qualities of the same kind of food and drink are decided among men, and decisions given upon which important and momentous results are suspended. This witness has carefully examined these elements, and declares unhesitatingly

that the bread does not contain one particle of a human body, nor does the wine contain one particle of blood, but that they are truly and really what they were prior to "consecration"—bread and wine, and only bread and wine.

Feeling and smelling do both corroborate the testimony of the preceding witness, giving their unqualified attestations to the fact that these elements are still what previous to consecration they were held to be, and that no transubstantiation has taken place, but that they still remain bread and wine. Such is the testimony of the senses; testimony resulting in the thorough and complete demolition of the Papist pet doctrine of transubstantiation.

What then, in such circumstances, does this "Infallible Church" do? Does she say, "This doctrine is untenable?" or do we hear her say, "The testimony of the senses is not to be relied on?" She could not say the former and maintain her infallibility; but she ventures to say the latter, and at what cost we shall see.

Can the Church of Rome, even were we to concede her claim to infallibility, afford to lose the testimony of the senses? It may suit her convenience in *one* case to declare them incompetent witnesses; but if undeserving of credit in *this* case, then they are damaged witnesses and unworthy of credit, and uneligible to be heard in any other case. Popery has branded the senses, and sent them back to prison with the stigma of "*False*" legibly written on their forehead.

But can she altogether dispense with the testimony which these witnesses are able to supply? or how shall she be able to fill up the blank caused by putting them under this ban? How will she be able, without these witnesses, to prove the doctrines of the life, death, and resurrection of the Lord Jesus Christ? And let us bear in mind that Popery, by casting discredit on the testimony of the senses, voluntarily cast away the evidence furnished by *miracles*, for these all (her own pretended one of transubstantiation excepted) make their appeal to the senses; and if the testimony of the senses is to be rejected, then the miracles of Christ and His apostles, in so far as they were wrought in proof of His mission and theirs, have been wrought in vain; for to the senses of those who were present every appeal is made, and, as has been already hinted, the doctrine of Christ's resurrection falls to the ground for want of proof, for it, too, rests solely on the testimony of the senses.

Another consequence necessarily resulting from casting discredit on the testimony of the senses is that, as already indicated, the senses are placed in the category of false witnesses. Now it is recorded of the chief priests and elders, and all the Council of the Jews, that "they sought false witnesses against Jesus to put Him to death." We ask, will Popery—professing herself Christian—maintain the position into which her own temerity has hurried her—viz., that the Saviour had recourse to the same means to establish the doctrine of His own resurrection that His enemies resorted to to prove Him worthy of death—namely, the employing of false witness so?

There is yet another consequence arising out of the rejection of the testimony of the senses, and one standing more immediately connected with our present purpose, which is, to speak of the tendency of Popery to degrade man's rational and intellectual nature. Here, in this doctrine of transubstantiation, man's degradation is complete, its fullest depths

have been obtained. Popery has in this direction nothing left to be desired; lower her victim cannot descend. When she took from man the Word of God, and forbade him the exercise of his rational faculties in the contemplation of his Maker, she brought him down to a common level with the brute. Now, we have seen her deny him the exercise of the senses which even the inferior animals possess in such perfection and exercise without control. Thus it is that, while by the restraint laid by Popery upon the reading of the Bible, and the exercise of private judgment, man is reduced to the level of the brute; by the doctrine of transubstantiation, supported by the rejection of the testimony of the senses, he is still further degraded, even to the level of a vegetable.

Here, then, we have the senses placed under the ban of Popery, put under arrest, with a wounded character, Popery declaring that in this case they have offered to bear, or have borne, false witness.

Now we turn round on Popery and say, you have done with these witnesses; you have broadly stated that they are either constitutionally or intentionally dishonest, either unable or unwilling to speak the truth. We know that Popery says that in the consecrated elements of the Eucharist, the accidents, or species, remain after transubstantiation just as before. But we would ask regarding three miracles of transubstantiation recorded in the Bible, how is it that there is no account that in any one of these the accidents, or species, underwent no change; but on the contrary, in each case, the senses were appealed to as perfectly competent to certify the fact that a complete change of substance had taken place? The first in order of these miracles is that in which the Hebrew prophet cast down his rod and it became a serpent; and we are told that "Moses fled before it." Is not this satisfactory evidence that there were no "accidents or species" remaining? for if so, what could have induced him to act thus to a dried rod, with which he had often followed the flocks of Jethro on the plains of Midian?

The next was that by which the waters of the Nile were turned into blood. Well, were there any "accidents or species" remaining in this case so as to disqualify the senses from taking cognisance of the miracle, and giving a correct testimony regarding it? Instead of this, we are told by an authority which Popery has pledged herself to receive, that the fish in the river died, and that Pharaoh and his servants were eye-witnesses that the water in the river had become blood, and experienced that it sent forth a loathsome odour.

Another miracle of transubstantiation recorded in Scriptures was wrought by the Saviour at a marriage at Cana of Galilee, when He made the water wine; but no sooner was this miracle wrought than, at the command of Him who wrought it, the miraculously produced wine was subjected to the scrutiny of the senses, and pronounced by one ignorant of its origin superior wine to that which the company had previously used.

Now in all these instances we see not only full and free licence afforded to subject the miracles wrought to the strictest scrutiny, but an invitation given to the witnesses present to satisfy themselves by all competent means, always implying that human reason and understanding, by means of those senses by which we hold intercourse with things material, are the means and the only means whereby we are able to determine whether or not a miracle such as the one contended for by the mystic

Babylon in transubstantiation, or indeed any other miracle, has been wrought.

But the grinding mental thraldom under which the poor Papist groans tells him that he is not in religious matters, and least of all in a matter of this kind, at liberty to think for himself. In haughty menace she stands forth to oppose the very faintest appearance of an attempt at the exercise of private judgment, and imperiously demands his belief in her doctrine of transubstantiation to the extent of receiving and worshipping as a God a thing which a mouse may devour or moths destroy. Human degradation can no farther go.

TEMPORAL POWER OF THE POPE.

FIRST PRIZE ESSAY.

"WILL THE LOSS OF THE TEMPORAL SOVEREIGNTY DIMINISH OR INCREASE THE PAPACY, AND HOW FAR?"

[Some time ago, prizes were offered by the late lamented Robert Morrison, Esq., for the best essay on the probable effect on the Papacy of the overthrow of the temporal sovereignty of the Pope. This subject is now invested with peculiar interest, although many simply take for granted, without the least consideration, that the effect must be injurious. The following essay on the subject by a Glasgow student, which obtained the first prize, will be read with interest, even by those who differ from its conclusions. If Popery gain in Britain and America, the loss of Rome will be of less consequence; and the singular fact is, that whilst sinking in Italy, she is undoubtedly rising rapidly elsewhere. Besides, under the plea of persecution, a fierce fanaticism may be evoked in behalf of the Papacy, once driven from what was in one sense a source of weakness. But by all means let the subject be fully discussed.]

THE Papacy is the great fact in the history of Europe; and, in all its various aspects and different relations, is invested with peculiar interest. It has been closely connected with many of the events and influences that bore most powerfully on the history of literature, civilisation, politics, religion, and morals. We have chiefly to do with it at present in its political relations. Romanism is not a religion simply, nor is the Pope simply a religious ruler. He claims rule over kingdoms and monarchs: this is the temporal supremacy. He also rules as a prince over what is called the States of the Church as the "Patrimony of St Peter" in Italy. This is the temporal sovereignty with which we have at present to do. From this last he has already been deposed more than once; and everybody knows that he is at present all but deposed. He is the great barrier in the way of the organisation of Italy. Italy has long been ripe for the present movement; and the moderation of conduct and unanimity of sentiment displayed by the Italians are the best guarantees of its success. This movement is no foreign importation. The Italians have risen almost to a man in favour of constitutional government; and this augurs well, for we know that they

"Who would be free, *themselves* must strike the blow."

Every one sees that of this new kingdom the Papal States must form a

part, and Rome must be the capital. This greatly depends on the French Emperor, who keeps Rome with an army of 40,000 men,* doubtless attending to his own interests as well as those of the Pope; and we may ere long see the Third Napoleon carry into effect what the First Napoleon had proposed, viz., that the Pope should be deprived of his secular power and confined *to a garden;* that he should have no territory but the Church of St Peter, the Palace of the Vatican, and the Inquisition.

It must have long been observed by reflecting minds that Romanism, with all the other giant systems of superstition, which (like the hundred-headed monsters of ancient mythology) lie stretched over the face of the earth, is fast decaying and ready to break up. If there is any word that rightly characterises them as a whole, it is that of *superannuation.* They are in their dotage. They have waxed old, and are ready to vanish away. The Papacy appears to us at least a more striking example of this than either Mohammedanism or Buddhism, perhaps because it is nearer the door, and more nearly affects our interests. All Europe sees it falling to pieces. The kings of the earth are beginning to forsake this arch-deceiver. The Italians themselves have risen, and already taken from the Pope some of his dominions. The nearest monarch to him, the faithful son of the Church, thinks nothing of robbing the poor old Pope. Were it not for the help of the stranger, the very Romans, who have sat under the shadow of the sacred throne, and have received innumerable benedictions at first hand, would already have driven the so-called Holy Father and all his fraternity out of the sacred city. The last year carried Europe an immense way towards the termination of the Papacy. In its dotage it is becoming idiotic, preparatory to final departure.

In these circumstances it may be interesting for us to trace the progress of this decline, and inquire what influence the loss of the temporal sovereignty may be supposed to have upon it. To the question, then, "How will the loss of the temporal sovereignty affect the power of the Papacy?" we unhesitatingly answer that *it will diminish* it.

This, then, being laid down as our thesis, that the loss of the temporal sovereignty will diminish the power of the Papacy, we proceed to adduce arguments in proof of it.

Before mentioning them in detail, it will be necessary to premise a word *generally* regarding the nature of the support of the Papacy. But for the great Romanist powers, all the world knows that the Papacy could not exist. But for this support she would be impotent: it is only when in alliance with the "kings of the earth" that she is powerful; she rests on the shoulders of the thousands that compose their kingdoms. "Babylon," we are told, "sits on many waters"—that is, we hold, on *many peoples,* the drops of water being often used in Scripture to denote innumerable multitudes. It would be out of place here to enter into the reasons for adopting this view. Suffice it to say, that if it be the correct opinion, then it follows that the only method by which the Papacy can be effectually dissolved is by the instruction and education of the people. Then, when fully enlightened, they will withdraw their support, and the Papacy will be no more. The great instrument within Rome herself by which this is to be effected is the dogma of the infallibility. It needs not the aid of prophetic inspiration to foresee that this is the rock on which the

* This was true when the essay was written.

Papacy will be split. Rome can neither repent nor reform: she is doomed to perish, and that by her own hand; and she must for ever remain a thing of the past, hopeless and incorrigible, while the world advances to that

"One far-off divine event,
To which the whole creation moves."

Without further preliminary observations we pass on to consider the arguments in support of our thesis already laid down. These are the following:—

1. The argument derived from the historical view of the rise and development of the temporal sovereignty.

2. The argument derived from the exercise of this sovereignty; or from the administration of the government of the Papal States.

3. The argument derived from the *relation* in which the temporal sovereignty stands to the other sovereignties of Europe.

1. The argument derived from a historical view of the rise and development of the temporal sovereignty. This was not an original possession of the Church of Rome. Centuries elapsed before the dominions in Italy were acquired, and the empire of the Pope consolidated. The acquisition of the temporal sovereignty may indeed be regarded as the connecting link between the establishment of the Bishop of Rome as supreme ruler in the Western Church and the culmination of the Papal power, when it had reached its highest pitch of greatness and infamy under Innocent III. Neither was this sovereignty at once an entire and definite acquisition. It is only necessary to cast your eyes over the map of Italy to observe that the Papal States consist of separate strips or scuds of land lying in a scattered and disconnected manner, implying thus originally distinct interests and possessions. One may almost judge presumptively, that it must have been a peculiar set of circumstances that placed the patrimony of St Peter in the hands of the Popes.

It is allowed on all hands that the Pope's power as temporal sovereign dates from the middle of the eighth century. The position of the Pontiffs was at this time somewhat peculiar. Their spiritual authority as successors of the "Chief of the Apostles" had been well established. Their seat was in the city of the Cæsars, and already the distant nations of the North were doing homage at their feet. The Pontiff had been crowned by the king, and the king baptized by the Pontiff. The spiritual power of Rome seemed to be felt and acknowledged everywhere and by all. But changes came. Lust of power and daring ambition invaded the Church. Self-aggrandisement became the ruling passion of the Pontiffs. Every event, even the most trifling, was taken advantage of for this purpose; and none knows better than Rome to take advantage of every event and turn in the affairs of men or nations. Between the Lombards and the Romans there existed an old grudge. The Romans looked upon the Lombards as rude barbarians; the Lombards despised Roman effeminacy, and were disgusted at Roman vices. Open hostilities ensued. Various causes were assigned, into which it does not concern us at present to examine. The Pope was obliged to appeal to Constantinople. This, however, was fruitless. Next he turned his eyes to France. Pepin, king of the French, was only too willing to lend him his aid. He delivered the Pope from his dangers, and gave him a donation of

land, which was afterwards confirmed and enlarged by his son, Charlemagne. Pepin laid the keys of twenty towns (taken from the Lombards) on the altar of St Peter. It has been made matter of dispute what was the right over these intended to be conveyed by this act. It is impossible now to say, as the donation has not been preserved. Gosselin and other able Roman Catholic writers contend that the Popes were held to be the exclusive possessors of the absolute sovereignty of the Duchy of Rome; but this is usually regarded by Protestant writers as unfounded. On this point it is not needful for us to dwell, as it is not of much importance. There can be no doubt that the French king, having taken the north of Italy by right of conquest from the Emperor of Constantinople, the Lombards did give these territories to the Popes as temporal princes; and that this donation met with the approbation of the inhabitants. The two chief donations made to the states of the Church since that time were the donation of Matilda, Countess of Tuscany, in the end of the eleventh century, and of Pope Julian II., in the beginning of the sixteenth. From the ninth century onwards the growth of the temporal power became enormous. It was affected by all the political changes and influences in Europe; but through every vicissitude and discouragement the Popes never gave up the hope of realising that of which Pepin and Charlemagne had given them but the form and the phantom.

Thus we have given a very brief and necessarily imperfect sketch of the development of the temporal sovereignty. As to the *right* they had to temporal possessions, the Popes were wont to appeal (down to the time of the Reformation at least) to what was called the donation of Constantine. This purported to be a document in which Constantine (who had made Constantinople the capital of his dominions) made over in perpetual sovereignty Rome, Italy, and all the provinces of the west to the Bishops of Rome. This document, however, like the decretals of Isodore, is well known to be a notorious forgery, and is not now recognised, even by Roman Catholics themselves. Besides, there is no evidence of Constantine's decree till after the donation of Pepin and Charlemagne, on which consequently the temporal sovereignty is based. This is acknowledged by the most candid Romanists in modern times. The only way in which Constantine may have indirectly contributed to found the temporal authority was in his removing the seat of empire from Rome to Constantinople, leaving all the greatness and glories of the eternal city to the successors of St Peter.

This argument being set aside as unfounded, Romanists seek to establish their right to those possessions on a surer and better foundation. They claim them for the Pope in virtue of his right and prerogative as the successor of St Peter. They cannot, it is true, openly and glaringly assert the *jus divinum* for them. But they approach to it as near as they can. They insinuate it as much as possible, and try to deduce their sanction for it from the great and fundamental position that the Pope is Christ's vicar and ruler of the Church. Hence the land is commonly known as "the patrimony of St Peter," and an injury done to it is held to be done to the apostle. The famous letter containing the application to which we have already alluded, of the Pope to Pepin for aid against the Lombards, is addressed in the name of St Peter, imploring the French king to come and bring relief to *his* city and *his* people,

assuring him of complete success and a rich reward. This is in perfect keeping with Rome's usual policy. When she cannot prove her right, she asserts it, and acts upon it, until to all practical ends and purposes it becomes all alike as if she had it. Thus it is with the Infallibility. She cannot prove it, and dare not even assert it in any bull or decree; but she teaches it, and acts upon it in such a way that every poor peasant within her fold believes that the Church cannot err in faith or morals.

When the present Pope was driven from his throne in 1849 he called upon the Catholic powers to reinstate him, appealing to them in the following terms: "We demand the maintenance of the *sacred right* of the temporal sovereignty of the holy see—a right which, in the actual order of Providence, is indispensable for the free exercise of the Catholic apostolate of the holy see." Here the temporal sovereignty is claimed, first as a *sacred right*, and then as a *necessity*.

Let it be understood, then, how the temporal sovereignty arose, and on what authority it has been claimed. In spite of all the intrigues of the Popes of the eighth century, it undoubtedly arose out of the growing rapacity of the Church for worldly property and power—a spirit which continued to increase and grow till it proved the ruin indeed of the Church, till the Reformation of Europe. The claim, too, on which it rests is as unfounded as most of the others Rome has set up to justify her conduct. It can be traced to nothing else than that spirit of unscrupulous daring in which she has perpetrated her blackest deeds—a spirit which knows neither measure nor moderation.

Let us now see how this view of the temporal sovereignty bears on the argument before us. The dogma of the infallibility is the main stay of Romanism, whether considered as a political or as a religious system; and it will doubtless be the signal cause of her overthrow. It has now long been the main prop on which Romanism rests, but will, it is easy to see, ere long become a mighty lever by which this huge system will be overthrown. To take the case before us—viz., the temporal sovereignty. Rome has asserted, in the most positive manner, again and again, her *right* to the temporalities. She has tried to extend them, and endeavoured to retain them when threatened. Suppose now that they should be fairly wrested from her grasp, (the supposition we made in laying down our thesis,) what must every sound and sincere member of the Roman Catholic Church think when he sees infallibility itself thus defied, and baffled, and beaten? Rome would thus be seen in all her own weakness and impotency. The world would pass by and rail at her, "She saved others, herself she cannot save."

We have spoken of the patrimony of St Peter as being an acquired possession, not an original inheritance. It was an acquisition which exerted great influence in confirming and extending the spiritual power in which it originated; indeed, we can hardly conceive that the Popes could have succeeded in establishing and extending their spiritual supremacy without having first secured a position *as temporal princes*. And should Rome be again stripped of it, we could only see this bear to her fall, what the acquisition of it did to her rise. We could not but see in it a clue to the unravelling of this intricate web, a loosening of the chief cornerstone of this mighty edifice, a deadly thrust at this giant monster, which walks upon the earth indeed, and yet with his head "strikes the stars."

FOXE'S "BOOK OF MARTYRS" IN SCHOOLS.

THE following very gratifying letters have been received, in addition to others, by the Secretary of the Scottish Reformation Society from friends in England. They show the interest which is taken in the present effort for offering prizes to schools on the best examination of Foxe's "Book of Martyrs." We trust the Society will be enabled, by liberal contributions, to extend this important movement to all the schools in the United Kingdom.

"*Nov.* 14, 1867.

"My dear Sir,—It affords me peculiar satisfaction to help Scotland, even to to the very slight degree in my power, feeling that Rome's recent and insulting grasp upon the country calls for the utmost determination on the part of the friends of truth.

"The works of the children of God are often the cause of much thanksgiving to Him; and may I assure you, that your very judicious and happy thought (to Him be all the glory!) of making Foxe's 'Book of Martyrs' an examination-book for school-children, has led me to thank Him very heartily, and to gather hope and courage for the threatening future. The little work may at least tend to prolong our safety, nor can we be sure that it may not ward off persecution from our land.

"At all events, trusting in Christ's righteousness, we may look for some rich and ever-ready blessing, and move onward with a firm step. Nothing but aggressive action will keep pace with the adversary with whom we have to contend, and much time has already been lost. May God ever direct the future path of His people in this matter. Meanwhile, I heartily bless and thank Him for guiding you to the step which you have taken, and with much prayer for your success, beyond all your own hopes or thoughts.—I remain," &c.

"*Nov.* 14, 1867.

"My dear Sir,—I enclose in this . . . . in aid of the effort you are now making to give prizes of books to those children who can pass the best examination in Foxe's 'Book of Martyrs,' an account of which effort I have seen in the *Bulwark* for this month, and should be very glad to know what success you have in the matter. It seems to me to be likely, with God's blessing, to be instrumental in training those children thus taught, to not only love the truth for which the martyrs died, but to know how vast is the chasm between Romanism and Protestantism, of which so few seem to be aware in those days.

"That God may abundantly bless your efforts for the spread of His truth, and the overthrow of Popery in the land,—I remain," &c.

THE ROMANISTS OF ENGLAND, AND UNIVERSITY EDUCATION.

IT would appear that the Romish bishops in England are again using all their influence to induce the sons of Roman Catholics in England to abstain from going to any of the English universities. Pastorals have been written lately on this subject. The Popish bishops of Hexham and Newcastle set forth, "That the Holy Father has declared non-Catholic universities to be a proximate occasion of grievous sin to those who frequent them . . . . And as for discovering circumstances which would make it a serious and adequate necessity for (Roman) Catholics in this country to frequent our Protestant universities, it is truly next to impossible to do so." The following words of what is called the "Sacred Congregation of Propaganda" have been published. "In the present case, where, as his Holiness has declared, those who frequent the universities incur an intrinsic and *most grievous danger* to purity of morals, as well as to faith, which is absolutely necessary for salvation, who can fail to see that it is next to impossible to discover circumstances which would allow (Roman) Catholics, without sin, to attend non-Catholic

universities?" The Popish bishop of Beverley has declared, "The authority to which every (Roman) Catholic bows his head has at length spoken with no *uncertain sound;* controversy is set at rest, and all hesitation as to the path of duty removed. . . . . To pursue a course of studies in these universities would be grievously sinful in the sight of God." The *Westminster Gazette*, the reputed organ of Dr Manning, in quoting these words, strongly urges the parents of youths in England to obey the behests of their ecclesiastical superiors. Some parents have had the independence to send their sons to Oxford. The writer of the article referred to sets forth, that Oxford is "absolutely unfit for training (Roman) Catholic youth"—"its professors dangerous"—"its morals decidedly corrupt"—"its tone rationalistic and irreligious"—"its atmosphere thoroughly unwholesome." "We are amazed," the writer goes on to say, "to see that, after all, and in spite of all, there were some amongst us who ventured to send their sons into the danger, into the atmosphere of foul corruption, into the arms of the siren whose embrace was death. . . . . It has been neither more nor less than an offering of innocent children to Moloch. Anything, provided it be under (Roman) Catholic influence, is better than sacrificing them (Roman Catholic youth) to the fire-god, the English Moloch."

This strikingly illustrates the oppression practised upon Roman Catholic parents. The spirit which is thus animating the ultramontanes in England in regard to education, is the same which has been manifested by the action taken in regard to education in Ireland, and which is manifesting itself in regard to the schools of the United States, in Canada, and even in the opposition to the reforms that are now happily taking place in connexion with the educational systems of Austria. We hope that those who are striving for a national system of education will keep these facts constantly in view. They will gain nothing by making improper concessions to the Romish party.

GOD'S TRUTH.

God's truth is free,
Free as the mountain breeze or open sea,
No trammels bind it. They alone are free
Who bend to this one yoke of liberty;
But often man, in pride, would mar God's way
Of access to the human heart: the ray
Divine he in his vain conceit would pass
Through medium strange, like sunlight through stain'd glass,
To fall not pure light on the darken'd heart,
But make dim shadows which no light impart.
Such are thy wiles, O Rome! for aye perverting
God's Word, His truth persistently subverting
By fatal error. Shall this be for ever?
Oh no! delusion ends, but truth—never;
Eclipsed it may be for a little time,
Faintly may glimmer its true light sublime.
But when, O Christ, Thou com'st, as come Thou wilt
In Thy good time, all obstacles now built
To hide Thy light shall perish in the blaze
Of noontide splendour, and Thy searching rays,
Exposing error, shall let truth come in
To cleanse the world from falsehood and from sin.
Night ends, day dawns—the one true day, all hail!—
And error dying, sees God's truth prevail. W. D.

BLINDNESS OF SUPERSTITION. POST-OFFICE OF THE VIRGIN MARY.

BLINDNESS OF ROMISH SUPERSTITION.

UNDER heading of "Etranger," we have news from Chili:—"Le R.R.P.P Jésuites having persuaded all the young women of Santiago to place themselves in regular correspondence with the Virgin, a special box has been attached to the doors of the churches for the reception of letters." There are two illustrations to this piece of intelligence. One representing a lady hesitatingly consigning a letter to the "Buz on de la Virgin"—a box, decorated with lace and flowers; another, headed "Departure of letters for the Holy Virgin," where two priests are seen burning letters on a salver held high in the air.—"The Pyrenees," by H. Blackburn. —*Record*, Wednesday, July 17, 1867.

POPERY AND FENIANISM.

THE late atrocious outrage at Clerkenwell has certainly done something to arouse the British people to a sense of the danger of Fenianism; but many require yet to learn that it is the same spirit which invented the old Gunpowder Plot, and that gloated over the massacre of St Bartholomew, that is again in full operation in the midst of us.

In our last number we proved, as clearly as can be done in such a case, that Popery is the real parent of Fenianism, notwithstanding all the professed disclaimers of Romish ecclesiastics. Everything which has since occurred has strongly tended to confirm this view. The poor men most justly executed at Manchester were not only all Romanists, as a matter of course, but an immense amount of sympathy has since been manifested in their favour by all those special classes of society under Romish influence. The Romish Members of Parliament made a stand in their favour. The whole Romish press has been loud in its abuse of the British authorities for putting them to death; whilst all sorts of processions of ignorant Romanists, in our large cities, have taken place for the purpose of doing them honour, nay, of proclaiming them "martyrs." Now, as the priests of Rome work chiefly in the dark, and through the Confessional, these are the only kind of outward symptoms by which their operations can be detected. Like moles, they are seen burrowing below only by the mole-hills which they throw up. Perhaps one of the most conclusive proofs that the conspiracy is Popish is to be found in the letter sent to the murderers, whom she calls her "dear friends," immediately before their execution, by the Dowager Marchioness of Queensberry. It is well known that from being a woman of high religious profession, the Marchioness has of late become a thorough Popish dupe. Her sympathies, therefore, with the Fenian criminals is a very striking sign of the times, a clear indication of the complicity of the priests, under whose inspiration she acts, with Fenianism, and a marvellous proof of the depth of degradation into which Rome plunges her victims. Suppose all our nobility thus influenced, and what next? Here is the letter of the Marchioness to which we have referred, and which was sent with a donation of £100:—

"MY DEAR FRIENDS,—With these few lines I enclose what may give some consolation to you in your approaching departure from this world. I send you, by the hands of a faithful messenger, some help to your wife, or wives, or children, on their approaching irreparable loss, and give you my assurance that as long as I live they will be cared for as much as is in my power. Mr M'Donnel, the bearer of this for me, will bring me their addresses, and the address of the priest who attends you.

It will be a comfort for your precious souls to know that we remember you here at the altar of God, and you will remember that in the all-glorious sacrifice on Calvary you were included. We have daily mass for you here, and if it please the good God to call you to himself on Saturday morning, remember that the precious body and blood of the Saviour will be presented for you before God who pleases to call you on that day—that blood so precious which cleanses from all sin. May your last words and thoughts be of Jesus. Rest on Him who is faithful and willing to save you; and hear Him say, 'To-day you will be with me in Paradise.' Yet will we remember your souls constantly at the altar of God after your departure, as well as while you are living. Farewell; may the Saviour of sinners save you, and grant His blessing upon you on earth, and His salvation in heaven.

"CAROLINE, DOWAGER MARCHIONESS OF QUEENSBERRY."

Manifest, however, as the Popish origin of Fenianism is, and clear as it is that it would set all law and order at defiance at the instigation of the priests if it only had the power, it is absolutely amazing to see how stupidly blind the mass of intelligent Protestants in Britain are to this undoubted fact. Every theory to explain the discontent of Ireland is gravely propounded except the true one. Mr Goldwin Smith comes out, for example, with a pompous letter, in which he sets forth that the discontent of the Irish Papists has nothing to do with religion. The Edinburgh *Scotsman*, commenting upon the visionary views of this new set of sentimentalists, of which "Mr Goldwin Smith is the prophet," says:—

"The Fenians have, of course, a large share of the sympathy of these odd but by no means amusing gentlemen—indeed, their whole sympathies are absorbed by persons and causes abhorred by all other decent men who happen to be not only clothed, but in their right minds. The last utterance from the oracle has appeared in the shape of a letter by Mr Goldwin Smith, to the effect that the Fenians should be excused because Ireland has 'no objects of national royalty and reverence,' and wants to have them. Now, we in Scotland have a special interest in this new doctrine, because, if there is anything in it, we Scotch, having much less than the Irish of 'national institutions,' 'a national capital,' and so on, ought to be going about stealing revolvers and murdering policemen, instead of basely sitting at work, enjoying peace, prosperity, and improvement."

The *Scotsman* has no difficulty in demolishing all the theories that are put forth by this sentimental school, for explaining the miseries and discontent of Ireland. For example, he says:—

"We are told that it is the Union—the fact of Ireland not being a separate kingdom, but one of the Three United Kingdoms. Well, but Scotland has had a Union also, and has suffered all the evils of a state of union for nearly a hundred years longer than Ireland. And yet Scotland is not disaffected, and even Mr Goldwin Smith does not say that she ought to be. But perhaps Scotland has been allowed to retain more of her national institutions, and especially is gratified by having more of a national capital. It is all the other way—with the exception of the Church, which Mr Goldwin Smith erroneously classifies as a small matter, Ireland retains more of her peculiar institutions than Scotland; and Dublin, with its Viceroy and Viceregal Court, is incomparably more of a capital than Edinburgh. But there is still a greater mystery: the Scotch are not only free from disaffection, but they possess a great deal—some people think a great deal too much—of that 'national reverence and attachment,' a deficiency in which, according to the new theory, rightly results in discontent, conspiracy, and the slaying of the police. Scotchmen are never suspected of deficiency in love to Scotland and all things Scotch; whilst Professor Smith informs us that, in respect of such things, there is 'a void in the Irish people's heart.' If this is so—if Ireland, with larger remnants of separate national institutions than Scotland, has a void in her heart, just where Scotland is accused of somewhat overflowing—we have further yet to seek for an explanation."

This is perfectly clear as a refutation of the pretences of the friends of Rome; but it is utterly vain to endeavour to evade the other conclusion, that the Romish system is really the true parent of by far the greater part of the mischief. There is nothing peculiar in this respect in the

state of Ireland. Every country in which Romish priests have a paramount influence is found manifesting the very same results. The system of the confessional, and of priestly absolution, the suppression of the Bible, and the direct inculcation of immoral principles, tend to dissolve the bonds of society and result in a state of anarchy, from which men that have anything to lose make their escape as speedily as possible, so that the country gradually sinks from evil to worse. We see this in Spain, in Italy, in Austria, and in the various Popish countries of South America. And if Popery continues to make progress in our own country, in England and Scotland, with all their social elevation, the day of our commercial, social, and Christian freedom and prosperity is very near a close. This must be perfectly clear to every reader of history, to every man of spiritual decernment; but there is a sorcery in Popery by which men are blinded, and we may say of this in the emphatic language of Scripture, "None of the wicked shall understand, but the wise shall understand." Had the Fenian murderers been in Ireland instead of in Manchester we question if they would have been executed; and, as it was, a bold attempt was made even in Britain to defy the law, nay, to overbear the Home Secretary in his own office, and to defeat the course of justice. Probably some Pope may ultimately canonise the three men that have lately been hanged. This may be a hundred years hence, if his dominion lasts so long, when the facts are forgotten, and there will be nothing strange in this, as he has already canonised much greater scoundrels, including the so-called St Dominic. The following is the latest account of the utter social degradation which has been the result of Popish influence in Mexico :—

"A letter from Mexico in the *New York Times* gives a sad account of the state of the country. The writer says:—'Robberies are day by day becoming more common and audacious. Regularly organised bands of from twenty to one hundred are heard of in every direction. Not one single public road is free of them. A few days since the stage from the capital to Toluca was stopped by a band of thirty armed men. They called out the names of three of the passengers and made them alight; two they retained in custody, and sent the other on parole to this city to return with 15,000 dols. ransom money for the others. Also, near Puebla, but a few days ago, they seized and carried off two well-known citizens, and a short time after one of the party, or one of their agents, presented himself to the families of their prisoners, demanding 5000 dols. as a ransom, and giving them the agreeable information, that until it was paid they need not expect to see them at home again. It seems almost incomprehensible that such things as these should be of so frequent occurrence, and committed with such perfect impunity, when we see thousands of well-dressed and well-drilled soldiers marching through the streets. The Mexicans seem to look upon it as a matter of course, and with a shrug of the shoulders inform you very coolly, "Oh, it is but the preliminary movement of another revolution." But, you ask, why does not the Government employ the troops and nip it in the bud? "Oh, my dear sir, the soldiers are the very ones who are committing the outrages; it would only make matters worse to send larger bodies on the roads." God help such a people! is the involuntary exclamation that arises to one's lips. The robberies in this city are of daily and nightly occurrence, to such an extent as to render it unsafe to walk in any of the side streets alone or unarmed. The papers are filled with complaints of them, and ask that oft-repeated inquiry, "Where are the police?"'"

It is clear that this fatal system of Romish priestcraft which has desolated some of the fairest countries in the world, under which our own country groaned for ages previous to the blessed Reformation, is again determinedly seeking to regain its lost dominion in Britain; and that, encouraged by the strange infatuation of our statesmen, it hardly thinks it necessary to assume any disguise. Fenian writers make it evident that

all measures short of the complete triumph of Popery will be spurned as insufficient. A contemporary says :—

"A writer in the current number of *Tinsley's Magazine*, who tells us he is an American Fenian, distinctly informs Englishmen that the Fenian conspirators do not care for, and will certainly *never be satisfied with all the reforms which the most perfect Government could give them.* 'A hungry man,' he writes, 'is not satisfied when you give him a toy. The royal visits to Ireland, which were once considered as the sovereign panacea for Irish disloyalty; the land distribution, advocated by John Bright and others, the abolition of the Irish Church Establishment, now mooted as a sure cure for Fenianism—are toys given to hungry men.' It is Ireland for the Irish, and nothing else, and nothing less, which will satisfy the conspirators. Rather bad, even the worst, Government of Ireland by herself, than the best Government of Ireland by England. We are gravely informed that 'every Irishman is at heart a Fenian, whether he be a sworn member of the brotherhood or not,' for Fenianism is the expression of the Irish national feeling, 'and where the Fenians lead, the whole Irish people on both sides the Atlantic will gladly follow as soon as the way seems clear.' And not only are they resolved to be satisfied with nothing short of independence and the establishment of an Irish Republic, but the Fenians *will hesitate at nothing* which they believe will help them to the attainment of their ends."

This is just the old voice of Rome. "Ireland for the Irish" means Ireland for the priests; the hatred of British Government means detestation of any government that will not own the supremacy of the Pope, and the thorough want of scruple as to means, combines the two old bloody Popish maxims, "No faith with heretics," and "The end sanctifies the means." The parentage of such principles is easily traced, if men were not wilfully blind.

THE ALTAR AT DAMASCUS.

AN ADMONITION FOR THE PRESENT DAY. 2 Kings xvi. 10-12.*

By the Rev. ROBERT MAGUIRE, M.A., Incumbent of Clerkenwell.

IN my paper of last month, on the "ALTAR OF EARTH," I endeavoured to point out, as a subject worthy of the study of the Church in the present day, the original direction as to the worship of God—a direction perpetuated even amid the ornate and elaborate ritual of the Jewish Church, and by which God evidently intended to maintain the Universality, the Simplicity, and the Humility of worship; and to ordain it that this character of worship should be adhered to, even amid the grand furniture and magnificent apparatus of the Tabernacle and the Temple. But how hard is it for man systematically and consistently to do according to God's requirements! The carnal mind must ever be seeking out some carnal representation—some material embodiment—some artistic display, such as has ever tended, and must ever tend, to the unspiritualising of the soul in its access and approach to God. An illustration of this occurs in the history of the kings of Judah, as detailed in the text and context prefixed to this paper, (2 Kings xvi. 10-12.) The narrative is this :—

Ahaz succeeded his father Jotham on the throne of Judah. Ahaz was

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*"And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus; and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus; so Urijah the priest made it against king Ahaz came from Damascus. And when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon."

a bad king, and this evil testimony is borne respecting him, as it were the Divinely-written epitaph upon his tomb :—"He did not that which was right in the sight of the Lord his God," (ver. 2.) For the unfaithfulness of Judah and its king God caused the allied armies of Syria and Israel to come up against Jerusalem; but they could not take it. The allies, however, obtained some lesser advantages elsewhere, and Ahaz sought the aid of the king of Assyria, and gave of the silver and gold from the House of the Lord as the price of the mercenary service. The result was, that the King of Assyria, Tiglath-pileser by name, went up against Damascus, and took it from the King of Syria, and carried its people away captive. While Tiglath-pileser still tarried in Damascus, the city of his new conquest, King Ahaz went to Damascus to meet him. Now, while Ahaz was at Damascus he observed an altar in the city. This altar was plainly not "an altar of earth," but an altar of artistic workmanship and of clever device. The altar pleased the king, who, liking the style and pattern of it, had it copied by Urijah the priest, to whom the king sent "the fashion of the altar, and the pattern of it, according to all the workmanship thereof." This imitation of the Altar at Damascus was set up in Jerusalem, and the king offered his offerings and his sacrifices thereon; and this became sin unto Ahaz, and a cause of condemnation to his people.

In the parallel history recorded in the Chronicles (2 Chron. xxviii. 16, &c.) we have some further light thrown upon this admonitory passage in the life of Ahaz. Not only had Syria and Israel, but also Edom and the Philistines, come up against Judah; and God made use of these as instruments of chastisement, for it is written that "the Lord brought Judah low because of Ahaz," (ver. 19.) And the alliance with Tiglath-pileser brought Ahaz no advantage, for it is recorded that "Tiglath-pileser, king of Assyria, came unto him and distressed him, but strengthened him not," (ver. 20.) Moreover, answering to this national distress was the special sin of Ahaz in respect of this very Altar of Damascus; for, after copying the fashion of the altar, he proceeded to offer thereupon the idolatrous worship of the Syrians—"For he sacrificed *unto the gods of Damascus*, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel," (ver. 23.)

What very significant and opportune words are these—"They were the ruin of him, and of all Israel!" This was a great and grievous departure from the God of Israel; first, in copying the pattern of the artistic altar, and then in offering thereon to the gods of the heathen. And how much had to be done, and how much to be undone, as the consequence of this ill-omened reign, would appear from the history of King Hezekiah, the son of Ahaz, in putting away idols, and altars, and incense, and high places; and in this reformation it was necessary that at least one true and genuine institution should also be destroyed—namely, the Brazen Serpent, which Moses had made.

Now, all this history cannot be reproduced in its actual details, and yet it is "written for our learning;" and, as all the other scriptures, it is written "altogether for our sakes." The moral of this great history remains as the teacher of our days. In what respect, then, does this admonitory incident teach us also? We shall see.

The point of the admonition is this, that in these days our people are forsaking the simplicity of the Truth—the simplicity of the spiritual worship of

God, who is a Spirit. And although there is no need of *any* material altar now, not even "an altar of earth," yet there is the too-evident flow of the current of the public mind towards altars—decorated altars, altars of hewn stone, decked out with costly materials, elaborated with the cunning workmanship of man's device. The fact is, that some of our people have been to *Rome*, and have seen the "altar" there, and have been pleased with the fashion of it, and have brought home the pattern thereof, and have been making and setting up copies of it in England. Like Ahaz of old with the King of Assyria, so has England's Protestantism been making alliance with Rome,—sighing after her mode of worship, imitating her doctrine, and shaping her course according to her instruction and teaching. Many and many an Englishman has been saying, "I will sacrifice to them, that they may help me." We fear the only result can be that these practices "will be the ruin of them, and of all England." The parallel seems to be as complete as it can be. Let the word of admonition be heard in time, lest we also fall after the same example of unbelief.

There can be no doubt that, of late years, there has been this progressive tendency toward the material and artistic worship of the Church of Rome. For example,—Whence arose the Oxford Movement, and whither did it tend? Whence the spirit and the letter of the "Tracts for the Times," and their direct and dishonourable leaning towards Rome? Whence the high ritual of these few years past continuing to the present? Whence the adoption of cope, and chasuble, and alb, and amice, and biretta, and incense, and censers, and a whole host of things of this character? All these have been copied from the "Altar in Rome" just as Ahaz copied the fashion and pattern of the "Altar at Damascus."

Under these circumstances it was well that, failing any other public action in the matter, a Royal Commission was empowered to inquire into these imitations of Rome. From the first I looked rather hopefully than otherwise to the result of this Commission. I could not bring myself to believe that England could have been in the dark during these past three hundred years, or that our Reformers and Martyrs had thus wrought in vain. The result we all know, that Her Majesty has been advised to "restrain" such ritualistic practices in future, and so to restore the simplicity of vestment, and the simplicity of worship.

Now, throughout the evidence of the Ritualistic leaders, as taken before the Royal Commission, there is one consistent thread that runs through all—namely, the seeking after the Roman use, and the Roman habit, and the Roman form in everything. The principle on which these men act is that, being bound to the rubrics of the Church of England, they seek to interpret them according to the Roman sense; and where Roman practices are not specifically and by name prohibited, they would adopt and restore those practices in the services of the Church. It is, in fact, the story of the "Altar at Damascus" told over again. For example, Mr Le Geyt, of St Matthias, Stoke-Newington, is asked by the Bishop of London, (p. 10,) where he got the vestments; and he replies that they were presented to him by his congregation. He is then pressed to say from whence his congregation obtained the patterns. To this, Mr Le Geyt answers uncertainly, thus,—"From the old English patterns of vestments, I believe, from old authorities;" and again, "from pictures, and from brasses, and various other sources. We found many persons perfectly well acquainted with the way of making them." This suggests to the Bishop of London

a very sly question, (No. 255,) "Perhaps they had been in the habit of making them for *other people?*" (The italics here are my own, but they doubtless lay the emphasis on the proper words.) Yes! it is these "other people" that have been copied and imitated in all these new-fangled robes and raiments. Rome is the one model for them all. The modern Ahaz, and the modern Urijah, have been to the modern Damascus, and have brought from thence "the fashion of the altar, and the pattern of it, according to all the workmanship thereof." It is in vain that these men try by various shifts to establish any other original than that of Rome. Mr Nugee, the vicar of Wymering, indeed, would have us believe that his original is derived from the Jewish law; for he appeals (p. 63) to the Levitical law as his guide for the dresses of officiating ministers; whereupon the Dean of Westminster asks him this very exhaustive question,—"Do you wear any dress prescribed by the Levitical law?—a 'breastplate,' or an 'ephod,' or a 'robe,' or a 'broidered coat,' or a 'mitre,' or a 'girdle?'" To which series of questions Mr Nugee is obliged to answer a humiliating "No." Indeed they make no secret of their constant yearning after Rome; in Rome their treasure is, and there their heart is also!

This only I would further say, the religion of this country means something far different from what Rome means. It cost a vast deal of toil, and labour, and life, and blood, and suffering, and witnessing, to purchase back the Truth, and having bought the Truth at such a price, we sell it not. England was in those days *reformed from* the Church of Rome, and we must take care that it be not *conformed to* the Church of Rome again. Our faith is a sufficient faith, for it is a saving faith. All the deposit of the true doctrine once delivered to the Saints is ours to-day. We have a ritual and ceremonial amply sufficient for all the purposes of a decently constituted public worship of God. If we adopt altars and vestments distinctively Papal, we must take them along with Popery itself; and if we adopt Popery, we must adopt it as we find it—with all its false doctrines, with all its heresies, with all its tyrannies, with all its persecutions, with all its darkness and suppression of the Truth. For such a change as this, I think I may say we are not prepared; so great a sacrifice we are not willing to make. With regard then to the "Altar of Damascus," we would say, "Down with it! down with it! even to the ground!" and we shall betake ourselves to the "Altar of earth," the ground of the heart, and continue to worship our God, who is a Spirit, in spirit and in truth!

THE BOOK OF MARTYRS.*

WE have already referred to this remarkably cheap and most opportune publication. It is a well-executed, brief, but faithful compendium of old John Foxe's large and famous work, and is specially adapted for the rising generation. The little volume is closely printed, and contains a vast amount of authentic history relating to the persecutions and martyrdom of the true followers of Christ from the earliest ages.

In the first *twenty-two pages* an outline is given of the ten persecutions

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* By John Foxe. With four Illustrations. Sunday Scholars' Edition. With a Preface by the Hon. and Right Reverend Samuel Waldegrave, D.D., Lord Bishop of Carlisle. London: The Book Society, 28 Paternoster Row. 24mo, pp. 191. Price Twopence.

under the Roman emperors till the time of Constantine; and also the cruelties inflicted on Christians by his nephew, Julian the apostate.

The *remainder of the volume* contains a succinct account of the malignant efforts of *the Papacy* to arrest the promulgation of evangelical truth from the beginning of the eleventh century, when it was revived by Berengarius of Tours, until the death of our Queen Mary, surnamed "*the Bloody*," and the accession of Elizabeth, of famous memory.

Forty-seven pages are occupied with harrowing descriptions of the persecutions of the Waldenses and Albigenses in France and Calabria; of the tortures of the Inquisition in Spain, Portugal, and Italy; of the horrible massacre of St Bartholomew's day in France in the year 1572; of the martyrdoms of John Huss and Jerome of Prague; and of other persecutions of Christ's faithful servants in Bohemia and Germany, the Netherlands, the valleys of Piedmont, Venice, and Rome.

The remaining *one hundred and twenty-two pages* contain a graphic account of the difficulties attending the establishment of *the great Reformation from Popery in this country*, the dawn of which bright day is rightly attributed to Wickliffe, well styled "the morning star" of that glorious era, in the year 1350.

In tracing the progress of this great event to its consummation through the different reigns, from Edward III. to Elizabeth, the true Christian will devoutly acknowledge the grace of God given to His servants, the martyrs and confessors of the faith, whose heroic constancy, under the most dreadful torments, nothing but divine grace could have sustained.

It is to the *four hundred victims* who then fell a sacrifice to Rome's hatred of the gospel of Christ that we owe the treasure of an *open Bible*, and the innumerable blessings of civil and religious liberty thence flowing; and it is worthy of remark that this honour belongs not only to bishops and great divines; the glorious army *of four hundred martyrs* is chiefly made up of artificers and husbandmen, labourers and servants, with about sixty women and children. There is, perhaps, no period of English history more worthy of study than this by the statesman as well as the divine. From the time of England's freedom from the Papal yoke, then effected, the progress of the nation has been most marked.

Shall we not, then, *maintain* the principles of the Reformation, established at such a price?—the blood of many of England's best sons and daughters. Well, if this is to be done, the delusion must be exposed and counteracted, that the character of Popery is changed. "True," some people say, "it did once persecute; and so did Protestants. Now, happily, times are altered, and both parties have seen their error." This observation only discovers great want of consideration in those who make it. It is indeed a painful reflection, that in a few isolated instances this accusation against Protestants cannot be denied. But then herein lies the *fundamental difference* between the two cases. *These* did it in direct opposition to their principles; whereas to persecute heretics (as Rome calls Protestants) even to the death is the avowed and written law of the Papacy; and since infallibility is Rome's first attribute, her distinctive characteristic, what she did yesterday she will do to-morrow, if fitting opportunity arise. To place both, therefore, in the same category discovers either gross ignorance or great unfairness.

The canon law of Popery is her code of government; and, like the law of the Medes and Persians, it altereth not. Every decree remains in force;

and it is not to be forgotten, that upon the occasion of the Papal aggression on England some years ago, when the Popish hierarchy was set up here, with Cardinal Wiseman at its head, he had the candour to admit that one great object of that aggression was to introduce this law. Now what are its decrees concerning heretics, that is, all baptized persons, who do not acknowledge Papal Rome's supreme authority? They are these: 1st, Excommunication; 2d, Proscription from all offices ecclesiastical and civil, from all public duties and private rights; 3d, Confiscation of goods; 4th, The last punishment is death, sometimes by the sword, but more commonly by fire. What, then, hinders the execution of these decrees, but Rome's present want of power? She has not abated one jot of her arrogancy. It would seem that her claim to infallibility should be sufficient to convince any intelligent person of this. But more than this, do not the present utterances of her devoted children clearly show that her spirit of persecution is now the same as ever? Here is an extract from *a Roman Catholic magazine* of September 1855:—"You ask if the Roman Catholics were lords in the land, and you Protestants in a minority, if not in numbers yet in power, what would he (the Roman Catholic ruler) do to you? *That*, we say, would entirely depend upon circumstances. If it would benefit the cause of Catholicism, he would tolerate you. If expedient, he would imprison you, banish you, fine you—possibly he might hang you. But be assured of one thing, he would never tolerate you *for the sake of the glorious principles of civil and religious liberty!*" Again, look at the Roman Catholic journal called the *Westminster Gazette*, of January 1867. Speaking of the case of a Scottish Presbyterian minister lately silenced in Rome, the editor observes:—"This last act of the Papal government brings out in bold relief the unworldliness of the Papacy, and its steadfast adherence to the doctrine peculiar to Christianity," (that is, the Papacy,) "that public *heresy is a moral offence, to be punished by law.*" Does not the spirit of persecution still breathe in the system and its advocates? And shall we give opportunity for its exercise?

One of the best means for frustrating Rome's designs upon our religion and nation is to enlighten the minds of the people, especially the rising generation, as to what are her real and unchangeable principles; showing them at the same time what these principles have led her to do in persecuting the Church of Christ, when she had power. In this view the publication of the little book, whose title stands at the head of this article, is most seasonable. Awful as are its disclosures, the facts recorded are but the necessary results of Rome's principles. To benefit the cause of what she calls "Catholicism," she would "imprison," "banish," "fine," or "hang," and burn those who protest against her. And to warn the English people against the fatal consequences which must follow according as Popery gains power amongst us, this little publication may be most valuable. It has already attained a circulation of between *one and two hundred thousand*, which will be extended, we trust, to millions. The writer of this notice knows one Christian lady who has been the means of circulating seventeen hundred copies, chiefly amongst Sunday scholars, at the reduced charge of *one penny*. Many, however, would gladly give the publishing price of *twopence*.

JOHN WESLEY ON TOLERATION OF ROMANISM.

(From the *Methodist Recorder.*)

A CORRESPONDENT in Manchester has obligingly sent us a letter on this subject, addressed to the *Public Advertiser* in the year 1780 by Mr Wesley. Now that public attention is drawn to this subject, in connexion with Parliamentary and other matters, the letter will be read with special interest. [Mr Wesley goes further than is absolutely necessary, although his general theory is sound. It is the theory of Locke and Milton, viz., that proclaimed intolerance has no right to toleration, and that a system which, under the name of religion, declares war against the constitution, and strikes at the root of society, should be closely watched and resisted, and not by any means aided.]

"SIR,—Some time ago a pamphlet was sent me, entitled 'An appeal from the Public Association to the People of Great Britain.' A day or two since a kind of answer to this was put into my hand, which pronounces 'its style contemptible, its reasoning futile, and its object malicious.' On the contrary, I think the style of it clear, easy, and natural; the reasoning in general strong and conclusive; the object or design kind and benevolent. And in pursuance of this kind and benevolent design —namely, to preserve our happy constitution—I shall endeavour to confirm the substance of that tract by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as 'boundless a freedom in religion' as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the Word of God. I consider not whether the Romish religion be true or false; I build nothing on one or the other supposition. Therefore, away with all your commonplace declamation about intolerance and persecution for religion! Suppose every word of Pope Pius's creed to be true; suppose the Council of Trent to have been infallible; yet I insist that no government not Roman Catholic ought to tolerate men of the Catholic persuasion. I prove this by a plain argument, (let him answer it that can). That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public Council, that 'no faith is to be kept with heretics.' This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But, as long as it is so, it is plain that the members of that church can give no reasonable security to any government of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any government, Protestant, Mohammedan, or pagan. You may say, 'Nay, but they will take an oath of allegiance.' True, five hundred oaths; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any government; but all Roman Catholics acknowledge this; therefore they can give no security for their allegiance. The power of granting pardon for all sins, past, present, and to come is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance; since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever. The power of dispensing with any promise, oath, or vow is another branch of the spiritual power of the Pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any government. Oaths and promises are none; they are light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest can forgive sins! This is an essential doctrine of the Church of Rome. But they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are no security at all; for the priest can pardon both perjury and high treason. Setting then religion aside, it is plain that, upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds that 'no faith

is to be kept with heretics,' but so long as he acknowledges either priestly absolution or the spiritual power of the Pope. 'But the late Act' (you say) 'does not either tolerate or encourage Roman Catholics.' I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already (let alone what it may do by and by) encourage them to preach openly, to build chapels, (at Bath and elsewhere,) to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily. But 'nothing dangerous to English liberty is to be apprehended from them.' I am not certain of that. Some time since a Romish priest came to one I knew; and, after talking with her largely, broke out, 'You are no heretic! You have the experience of a real Christian!' 'And would you,' she asked, 'burn me alive?' He said, 'God forbid!—unless it were for the good of the Church.' Now what security could she have had for her life, if it had depended on that man? The good of the Church would have burst all ties of truth, justice, and mercy; specially when seconded by the absolution of a priest, or (if need were) a Papal pardon.

"If any one please to answer this, and set his name, I shall probably reply. But the productions of anonymous writers I do not promise to take notice of.—I am, Sir, your humble servant, JOHN WESLEY."

"*City Road, Jan.* 21, 1780."

PRAYER FOR ROMAN CATHOLICS.

"GRANT, Lord, that they may see the light of Thy truth. Enlighten them, O Lord, by Thy Spirit; let them not resist the striving of Thy Spirit. Give them repentance to the acknowledging of the truth. Deliver them from the fear of man, which bringeth a snare. Open a way for truth being made known to all who are ignorant of it.

"Lord, look upon those who are in error, teaching doctrines that are contrary to Thy Word. Give them repentance to the acknowledging of the truth; let them not be led captive by the devil at his will, but cause them to recover themselves out of his snare.

"Suffer them not to deceive others; let the light of the glorious gospel of Christ shine upon them; let not the god of this world blind their minds.

"Lord, for the glory of Thy name do it, and show them the guilt of keeping back the key of knowledge from those whom they profess to guide in the way of peace."—*Help to Devotional Exercises.* French. *Robertson, Grafton Street, Dublin.*

LEAFLET PRAYER FOR 1868.

[The following suggestion is very good, and we give it unaltered.]

AN old subscriber would be very glad if a *short* scriptural prayer could be sent out by *Bulwark* for "January 1st," suitable for use of the poor, or a *national* prayer that may remain in their Bible for constant use; comprising subjects as follows:—viz., that first of all, prayer be made for *all* people. That the *Queen*, knowing by whom kings reign, may seek divine grace to lead her to wise and sound Protestant advisers, so as to ensure to her family the rightful succession.

That her *councillors*, lacking wisdom, be not ashamed to ask it of God and to seek peace.

That the *heads* of the sea of *peoples* may understand that righteousness alone exalteth a nation, and pray God the Holy Spirit may move upon the face of the multitudes and revivify them. That the heads of the *Church*

may be directed how to use authority as an example of faithfulness and order, not as lords over God's heritage. That the younger *teachers*, not taking heed to traditions of men, may with open Bibles be able to prove the reason of the hope that is in them. That *Christians* may show charity to one another's minor differences, knowing how little sound doctrine is to be found in some parts of the churches in the present evil days.

That especial prayer be made for the *young*, whose lot may fall in the future troublous times; that they be not carried away from the faith of the gospel of Christ, but rather built up in the pure and holy faith for which their fathers suffered the loss of all things.

If it could be accompanied by *Tyndale's Fast Prayer*, as in page 153 of December *Bulwark*, it would be complete, and by God's blessing useful to those who cannot *frame words* for themselves easily, yet see the great need.

LONDON CLASSES PRIZE COMPETITION.

ON the 16th of last month, the above competition of all the London Classes in connexion with the Scottish Reformation Society, took place in the Aldersgate Schools. There were fifty-six earnest young men present as competitors, all of whom wrote papers for examination. In our next issue we hope to give fuller details of this competition, and the names and merits of the prize-men. We cordially invite our London friends to the meeting for the general Prize distribution, which will take place in the Westbourne Hall, Westbourne Grove, on Thursday, 16th January, at 8 P.M., when addresses will be delivered by various friends, and a deputation will, God willing, be present from Edinburgh.

WALDENSIAN PEDLAR-MISSIONARY.

IN the middle ages pious Waldensian pedlars used to carry in their bosoms, or in the bottom of their baskets, portions of the Word of God, which they sold as they found opportunity. The following beautiful hymn, descriptive of such traffic, is said to be from the pen of Mr Whittier, an American poet:—

"O lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls of mine are pure and mild,
With the radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?"

The lady smiled on the worn old man,
Through the dark and clustering curls
Which veil'd her brow as she bent to view
His silk and glittering pearls;
And she placed their price in the old man's hand,
And lightly turn'd away;
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

"O lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewell'd crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!"

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearl between;
"Bring forth thy pearls of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow
As a small and meagre book
Unchased with gold or diamond gem
From his folding robe he took:
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold, I ask it not,
For the Word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turn'd from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

A WARNING TO PROTESTANTS.

WE are informed that Charitable and Educational Institutions are being established in various parts of the country, professing to be unsectarian, and having no connexion with either party in the Church, while in reality they are established for High Church purposes. We are informed of one such institution in the south, where a member of committee, holding Evangelical views, was altogether ignorant of the real aim and intention of the establishment. We wish that Protestants, before giving contributions to any such establishments, or otherwise encouraging them, would make minute inquiries as to the leanings of the masters and matrons, or those who may have the active control of such institutions.

NECESSITY FOR UNITED ACTION.

(To the Editor of the Bulwark.)

DEAR SIR,—As a subscriber to the *Bulwark*, I rejoice to find that the Scottish Reformation Society is extending its operations to England. Romanism is coming in, subtly and openly, like a flood.

I have a suggestion to offer to you. As thirty or so Irish members are able to combine and form a brass band or Papal brigade in the House of Commons, and to intimidate whatever Government happens to be in office; might it not be expedient and feasible to form a strong Protestant party to counteract this unconstitutional and treacherous mischief?

Surely Scotland, famous for hatred of Popery in past years, might rise in her national might, and help her threatened sister England in the conflict with their *mutual* foe. And then something *unitedly* might be done for poor Ireland, crushed under the harlot's heel. A Scottish brigade would sound well, and might make it known and *felt* that it would have no more sickly-sentimental, ungodly, and *therefore* unstatesmanlike truckling to the sorceries and whoredoms of Rome! Oh for a Knox, a Calvin, a Luther, a Cromwell, a William of Orange!

No confidence can ever be placed *now* in Mr Gladstone. He is the intimate friend of Samuel Oxon, the most subtle and dangerous prelate on the bench, (the Primate, it is to be feared, is too much influenced by him), and Wilberforce is as uncertain and crafty in *ecclesiastical* as Gladstone is in *political* matters.

I remain, dear Sir, faithfully yours,

M. W. C.

P.S.—I purpose shortly joining your Scottish Reformation branch in England. I am already a member of the Protestant Alliance and Church Association. We want more *united* action. More concentration of energy and *funds* upon one given object. *There* lies the strength of our enemies.

1867, 20 BELVEDERE, BATH.

OUR PRIEST.*

WE can recommend in the strongest terms the tract before us as containing a most earnest, faithful, and able exposure of Ritualism in the Church of England. The one priesthood of Christ is powerfully expounded from Scripture, and placed in contrast to the blasphemous pretensions to priesthood on the part of the Ritualistic clergy of England as well as of the priests of Rome. There is no mincing of matters in the present treatise. It is a bold denunciation of error in doctrine, and a fearless exposure of the practices of Rome in the Confessional. Here is a sample of the spirit with which the whole treatise is written :—

"We want *no Intercessor* BESIDES CHRIST to plead for us. He alone *can* do it; He alone is *appointed* by God to do it; He alone is *permitted* by God to do it; He alone is *able to hear* in heaven the prayers we put up to Him here on earth. 'There is one God, and ONE MEDIATOR between God and men, the man Christ Jesus,' (1 Tim. ii. 5.)

"If we think to let priests on earth offer a sacrifice to God for our sins, we REJECT the all-sufficient sacrifice of Christ, made by Himself for us upon the Cross.

"And if we think to get the Virgin Mary or the saints to intercede for us with God in heaven, we REJECT the intercession of our High Priest, Jesus Christ.

"When Korah and his company acted presumptuously, by offering incense before the Lord, (which only the Jewish high priest, Aaron, and his sons, were allowed to do,) they were consumed by fire from heaven, (Num. xvi. 35.) What else are Romish and Ritualistic '*priests*' doing when they presume to offer *the Mass* as a sacrifice for sins, and to offer *incense*, which signifies the Intercession of Christ, our High Priest, before God? No wonder, then, that it is declared in the Book of Revelation that *Rome* itself, the head of all this presumptuous and blasphemous idolatry, shall be *burned with fire*. 'For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and *she shall be utterly burned with fire*: for strong is the Lord God who judgeth her,' (Rev. xviii. 5, 8.)"

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* A word about Ritualism; Silverdale Tracts, No. 5. By H. Shepheard, M.A., Silverdale, Lancaster. London: S. W. Partridge & Co.

MONASTIC AND CONVENTUAL INSTITUTIONS.

PRIZE ESSAY—SECTION THIRD—(*conclusion.*)

OF the actual effects of the system on civil and religious liberty, we shall now have something to say. In the middle ages, and at the time when the bishops of Rome were rising into supremacy, the monks were encouraged and aided by them, and were used by them as a powerful instrument for advancing and furthering their own interests and claims. The regular clergy were in many instances opposed to the oppressions and claims of the Popes, and might be supposed to have some regard for their fellow-countrymen's welfare, and rather to desire freedom and liberty for them, than power and influence to the Popes; but not so the monks. They owned no supreme authority save the Pope, and even if they were living in their native lands, (which many did not,) they were in many cases relieved from even the temporal jurisdiction of the Sovereigns of the countries in which they dwelt, and not being engaged in any particular calling, requiring their time and attention, and free from the cares and duties of a pastoral charge, they were ready, body and soul, for any service the Pope might wish. Again, from the wandering sort of a life which many of them led, and from their mixing with all classes of society, and hearing confessions, they acted as a sort of secret police, and kept the court of Rome well versed in all that was going on in the countries through which they travelled. For this same purpose, Rome used the monks at the time of the Reformation, and doubtless does so still.

The Dominicans, at the time of the Reformation, and for a long time prior to that event, held all the chief posts as confessors to the kings and nobility, at the different courts of Europe, and also were employed as Pope's legates or ambassadors. They likewise had the management of the terrible Inquisition in their hands, and fearful use they made of it. By these means, they became acquainted with all the plans and schemes of the different monarchs and councillors, and by keeping constant communication with their general at Rome, and receiving fresh instructions at every new turn of affairs, they brought a powerful influence in favour of the papacy to bear upon the governments of the different countries; so that a very great part of the evil which has resulted to the world from the papacy, is to be attributed to the influence of men bound to its service by the monastic vows.

The Reformation was doubtless begun, and for a long time carried on, by men who, like Luther, *were* monks, but it was not because of their being monks that they undertook that great and glorious task: for one of the things they did was to leave the monasteries, throw off even the dress of a monk, and do everything they could to free others from the terrible yoke, the weight and grievousness of which they had so long experienced. The most powerful opposition to the work of these reformers came from the monasteries; from them as centres, friars, and monks, went forth, and thundered out denunciations and threatenings against the reformers themselves, and any who should countenance them or read their works. The experience of 300 years has shown that the religious liberty which the reformers sought and obtained, has brought down inestimable blessings on every nation which has guarded and protected it, and which still enjoys it. So that this opposition in which the monks took such a prominent part,

has, in the countries such as Spain and Italy, where it was successful, not only prevented millions from enjoying such great and glorious blessings as we do in this country, but also, in a great measure, kept them from obtaining such a knowledge of divine truth as would secure their salvation in the world to come. Thus we see the evils of the system affect nations, both in things temporal and spiritual.

Rome used the monastic system in opposing the Reformation, and she has ever since continued to use it in her efforts to regain and retain her power and influence. Since the establishment of the Jesuits, Rome's work in this respect has been carried on in a much more skilful and secret manner. Our own country suffered much immediately after the Reformation, from the many plots which, by means of the Jesuits and others, were concocted, having for their end the overthrow of Protestantism and the re-establishment of Popery. The famous "Gunpowder Plot" is one instance of the kind, and, during Elizabeth's reign, plots were discovered for the murder of the queen and the overthrow of the Government. The Spanish Armada, from which Providence happily delivered us, was also another bold scheme for the same end. In other countries, their influence was felt to a fearful extent, and in numerous instances princes and sovereigns lost their lives through Jesuitical machinations. Indeed, many of their number openly taught that it was no sin, but rather a glory, to take the life of any sovereign or prince opposed to their order or religion.

History, indeed, will bear us out in the statement, that the influence of the monastic system has ever been on the side of the despotic government of the people by the "Church," and opposed to anything approaching to such a form of government as would permit the voice of the people to be at all heard in the management of national affairs. The system is the bitter enemy of national liberty. This appears to be better known, and more fully understood, in some of those countries which have even to the present time been burdened and oppressed by it, than in our land. For example, in Italy, the new Government have pledged themselves to abolish and suppress the monasteries and nunneries, while in free Britain, they are not simply tolerated, but, though (monasteries at least) against the law, they are actually connived at, and their establishment and increase, if not openly and avowedly, are yet really encouraged.

The monastic system allows of neither civil nor religious liberty to any within its rule. Monks and nuns are verily slaves and prisoners, if ever there were any. Once within the convent walls, and their own wills, their own desires, their very tongues, and if possible, their thoughts too, all—everything—they must surrender. Do they repent after a time, and wish to return to their old friends and home? Return they cannot! None are allowed to escape if they can be possibly kept! Hear what the Council of Trent says :—

"Let no professed nun come out of her monastery under any pretext whatever; not even for a moment. If any of the regulars (that is, men and women under perpetual vows) pretend that fear or force compelled them to enter the cloister, or that the profession took place before the appointed age, let them not be heard, except within five years of their profession. But if they put off the frock of their own accord, no allegation of such should be heard; but being compelled to return to the convent, they must be punished as apostates, being in the meantime deprived of all the privileges of their order."

Then on the treatment which nuns, who may have given offence to their superior, are to receive from her. St Alphonsus Liguori says :—

"In correcting the 'religious,' I entreat you to attend to two things that you may

be secure against error; the first is, not to have resource to *chastisement*, I mean *severe* chastisement, unless it is absolutely necessary for the amendment of a sister, or for the example of others; *severe remedies* are applied only in diseases which are otherwise incurable."

Here we have a canonized saint, (and a high authority he is reckoned), who distinctly says that cases may occur, where it will be necessary, either for the good of a nun, or by way of making an example, to give the poor creature *severe chastisement*—that is, a severe whipping! On this point we cannot do better than quote the language of Michelet, who, speaking of nunneries in France, says:—

"Strange! There are in our country houses that are not France, but cross that threshold and you are in a strange country—a country which laughs at all your laws. What, then, are their laws? That is not known. What we do certainly know—what there is no attempt to disguise—is this, that the barbarous discipline of the middle ages still reigns and is still practised there. . . . . What? when even in the galleys, when dealing with robbers and murderers, and the most ferocious of men, the law forbids that they should be struck—you—men who talk of grace and charity, of the good holy virgin, and of the sweet Jesus—you *strike* women. Women, did I say? girls, children, whose only fault is, perhaps, some harmless weakness."

He goes on to say:—

"But how are these chastisements administered? That is a yet graver question. What sort of composition for suffering may not fear lead to? At what price will authority sell indulgence? . . . Who regulates the number of blows? Is it yon lady abbess? or else yon father confessor? What must be the nature of the passionate and capricious dominion of woman over woman when she is displeased with her. An ugly woman ruling over a lovely one—an old one over a young? One dare not think of it."

With reference more directly to the nunneries of England, we have another quotation to make from the writings of one who, from his experiences of life as a Roman Catholic priest, had plenty of opportunities for learning the truth of those things of which he speaks. Blanco White says:—

"The gates of the holy prison have been for ever closed upon the professed inhabitants; fear and shame await them wherever they might fly; the short words of their profession have, like a potent charm, bound them to one spot of earth, and fixed their dwelling upon their grave. The great poet who boasted that 'slaves cannot live in England,' forgot that superstition may baffle the most sacred laws of freedom. Slaves do live in England, and I fear multiply daily by the same arts which fill the convents abroad. In vain does the law of the land stretch a friendly hand to the repentant victims; the unhappy slave may be dying to break her fetters; yet death would be preferable to the shame and reproach that awaits her among relations and friends. . . . Nothing short of rebellion against the Church, that has burned the mark of slavery into the soul, can liberate an English nun."

Thus we see the convent walls enclose the unhappy victims till death releases them; but they do even more than this; they shut out all magisterial inspection and inquiry. We may have strong suspicions that many inside yon convent are there against their wills, and are being slowly murdered, yea, we may be almost sure that some have been murdered, and yet we have no power to enter within those walls, and either have our suspicions removed, or have justice done to the unhappy inmates.

Thus we have seen that the monastic system requires that all its members must give up everything, which is in any way connected with their own personal individuality; they must surrender themselves to their superior, and be moulded as clay in the potter's hands; liberty of any kind is unknown. When such is the style of life within the cloister, we need not be at all surprised at the side it is ever found to take in all questions

affecting the liberty of nations. God grant that the day may not be far distant when our land shall again, and for ever, be freed from this cursed presence; and not to our land alone, but to all the world over, may the day soon dawn when monastic institutions shall no longer be things of the present, but take their place among those of the past.

In conclusion, let us inquire into the claims of the system upon our sympathies, and the supposed benefits to be derived from its re-establishment in our midst.

The benefits which the world has received from the monastic system may, we think, be very soon enumerated. In the earlier ages, the monasteries were generally inhabited by men of greater knowledge and skill then the common people around them, and, as a consequence, their lands and properties were more highly cultivated and better managed, and in this way, by their example, they led to improvements in the cultivation of land and the produce of the staple articles of food. They likewise, in these dark ages, afforded asylums, or a sort of houses of refuge, for those inclined to peaceful or literary pursuits. Though learning and literature were not primarily a part of the plan of monasteries, yet on the degeneracy of letters, they came to be almost the only places in which such studies were carried on. Much is now, sometimes, made of the fact, that the monks employed their time to some extent in copying books, and in illuminating and ornamenting their pages, and in the great work of educating the young. Again, before the time when inns, hotels, and houses of public entertainment came to be so universal, and so well appointed as they now are, and have been for a long time, the monasteries were used as places in which travellers and strangers might, with some degree of comfort and safety, get their wants supplied. Defenders of the system, also, make their care of the poor and the sick a great point in arguing for their defence.

Supposing now we were to admit that, in all these points, the monastic system *was once* a blessing to mankind, it does not follow that it would be so now, and in fact, even at the greatest estimate, the good done by the system was almost nothing at all when put in comparison with the many dreadful evils which have flowed from it. For agricultural improvements, there are now societies of farmers and others, by whom experiments can be made, and information and knowledge in these matters spread to a much greater extent, than by any system of monastic effort. Then, now-a-days, those who cultivate literature, and study the laws of nature and of science, are too highly valued, and too much thought of, to require either to dwell in monasteries for safety, or to get the assistance of monkish orders to aid them in making mankind acquainted with their discoveries and writings. Then for the copying and publishing of books: would the advocates of monachism plead the usefulness of the monastic parchments at the present day? Would they have us to cast out our modern steam printing presses, sending forth their thousands upon thousands of volumes every year, and in their stead, set up the monks of the middle ages, with their crow quills and styles, spending nearly half a life-time on a single copy of the Scriptures, but more frequently employed in embellishing a "missal," or the life of some so-called saint? For educating the young, there can be no question of their usefulness, provided these said young people are ever afterwards to spend their days in a monastery or convent, only employed in such duties as monks and nuns usually engage in. But if we want young people educated in such a manner as to fit them worthily

to occupy those places in the world, and perform those duties to society, and render those services to their God, which our God in the Bible calls for, then, we say, the very fact of any being bound by monastic vows, and having their minds based on monastic life, totally unfits them for rightly discharging this all important duty.

Then, as for monasteries being useful as houses of entertainment for travellers, granting that they once were so, the question is, Are they now needed for that purpose? We rather doubt railway and steam-boat travellers would not thank us for the change, supposing we were to try the experiment, and shutting up all the inns and hotels, pack them off to the monastery or convent, to have their wants supplied in the dull monastery under the supervision of a bearded and cowled "hospitaller."

Then, as to the monks caring for, and supplying the wants of, the poor: supposing that they really did so at one time, it does not necessarily follow that that way of caring for them either was, or would be, the best way of doing it. We believe a much more thorough, economical, and in every respect more beneficial system could be carried out under government authority and government inspection, where proper officials could give the greater help to deserving ones, and have the power to punish imposters, and all idle, lazy vagabonds; and would yet themselves be liable to detection and punishment for mismanagement or embezzlement of the funds. The fact that the present system of supporting or relieving the poor in our country has its faults, is no proof whatever that the monkish plan was a *better* one. So that, after all, not one of those points in the ancient monastic system, which claim our sympathies or admiration, can have any force as an argument for its continuance or re-establishment at the present day.

In Britain, at the present time, the monastic institutions in connexion with the Church of Rome, are rapidly increasing in number. That they are for the improvement of the British people in any of the above-mentioned points, I presume they do not even pretend, unless, indeed, in the matters of caring for the poor and educating the young. They do pretend, however, to be for the furtherance of holiness and purity of life in our midst. What we are likely to learn from Roman Catholic monasteries in these matters we have already seen. From official sources, it appears that there are just now in Britain 67 monasteries and 227 convents. These are all Roman Catholic, and in reality are centres from which influences, favourable to the growth of Popery, are brought to bear upon all within their reach. From their begging practices, and their extraordinary trade in *lotteries*, they are not only laying a heavy tax on the country, and doing what they can to demoralize the people, but are also impudently setting aside the laws of the land, as not being worthy of either honour or obedience. Doubtless, so soon as they shall have increased a little further in numbers and influence, (which, God prevent), others of our laws will be as impudently broken and disregarded until the climax be reached, and Wiseman's hopes and aspirations be realized by their entire subversion and the establishment of *canon law* in their stead.

The increase of Popery is the greatest danger to which we are at present exposed from monastic establishments. Some of these are so very insinuating and fair-faced, as to be doubly dangerous. The "little sisters of the poor" for example, who *drive!* about our streets begging, are apparently very harmless looking creatures, and yet the fact is, that the *Jesuits*

usually employ them as *spies*, well knowing that from their pretended charitable occupation they can gain admission to many houses and families, whose doors would be shut in their faces were their real character and purpose known.

In Britain, attempts have been made within the last few years to establish, in connexion with the Episcopalian Church, something like the Monastic Institutions of Rome. We fear, however, that this is greatly owing to the secret influence of Popery; and, indeed, in many things they bear a very strong resemblance to the Roman Catholic ones, so much so, that we are almost led to call them copies. And in this statement we are borne out by the fact, that many once connected with them have afterwards openly professed their adherence to Popery. In some of these institutions the canonical hours are observed, and obedience, silence, self-examination, confession, and absolution, are daily enforced. Vain, however, we believe are all such attempts. The system is so opposed to human nature and God's plan of salvation, that we are firmly convinced real and lasting good can never be got out of it; and as soon would we think of abandoning all modern inventions, and disbelieving all modern discoveries, and returning to the middle ages for examples to guide us in our ordinary life, as to look to the monastic system for help in our efforts to increase holiness and happiness, and spread the truths of the gospel through the world. Some say that as missionaries, single men, such as monks, are invaluable, but we say, as pioneers they may be more safe, yet we cannot but think, that men, with their wives with them, to aid and cheer them in their work, and to set up, in the dark heathen lands, the light of a family altar, and the living visible example of a happy Christian family, are more likely to succeed in reclaiming the wild wastes, than the most learned and active of single men, whether monks or not.

The conclusion, then, to which we have been forced, after what examination and study we have been enabled to give the subject, is this:—Monastic and conventional institutions have been, and are, productive of little good and much evil, and naturally and necessarily so; that in fact if they ever cease to be so, they will have ceased to be monastic and conventual institutions: and, therefore, the sooner they are once and for ever suppressed, abolished, and completely destroyed, the better for mankind, the better for man's peace on earth, the better for his hopes of heaven.

TEMPORAL POWER OF THE POPE.

FIRST PRIZE ESSAY.

"WILL THE LOSS OF THE TEMPORAL SOVEREIGNTY DIMINISH OR INCREASE THE PAPACY, AND HOW FAR?"

Second Article.—(Conclusion.)

BUT, let us pass to the second argument.

II. The argument derived from the exercise of this sovereignty, or the administration of Government in the Papal States. While the Pope cannot, *ex officio*, claim sovereignty over the Papal States, and can have no power, *jure divino*, over the people, it must be observed that (considered merely as temporal princes) they can show title-deeds for their property, at best as valid as those which many of the monarchs of the earth have for their possessions, which have been acquired by them in a similar

spirit of rapacity and self-aggrandisement. The Italians were quite justified in seeking protection against the barbarians, even with the aid of foreign arms, and in withdrawing their allegiance from the Emperor, who could no longer defend them. Believing, too, that the Papal Government was the best in the circumstances, they were perhaps warranted in accepting it, according to the arrangement entered into by the King of France, and, acquiescing as they did in this arrangement, the Popes were perhaps justified in demanding their homage. Again, it must be observed that they as subjects possessed, and still possess, the same rights as those of any other sovereign. We are aware that this has been denied, on the ground that the States of the Church belong, not to the people who dwell on them, but to the Romish world generally. The only argument set up in defence of this opinion is, that the Pontiff, as head of the Church, possessed a *divine* right to the temporalities; but, as we have seen, it is merely a presumption and pretext, held out for the purpose of deceiving the ignorant masses of the Popish world.

Considering the Pope merely in his political capacity, (not his ecclesiastical, for the two may be separated in thought at least,) it is possible to conceive of his exercising sway over his subjects, and of their acknowledging allegiance to him; in short, of the whole functions of government being discharged in the States of the Church as in any other States. But the fact is notorious that the patrimony of St Peter has been the worst governed country in Europe. The welfare of its subjects has been shamefully disregarded, and the ends of government completely frustrated. One is not much at a loss to account for this state of affairs. It is only needful to reflect that it is the head of the Church that is head of the State. The Church, *i.e.*, the priesthood, rule; consequently all interests are subordinate to theirs. The spiritual is the master element, the temporal is subordinate. The government of the Church is essentially a government for the Church. All offices and posts of power and influence are in the hands of the priests. And a priestly government, it will be seen, is necessarily a bad one, because it is the government of a *caste*, separated by education and habits of thought from the rest of the nation. Such a government of a profligate priesthood, which makes the Church its first object, and the State but a minor consideration, which endows the clergy with high offices and civil privileges, sheltering their vices and favouring their pretensions, is surely one of the most intolerable that human reason could devise. In such a rule there is no civil code, (save the pleasure of the government,) and no civil status. Hence there is no commerce, nor enterprise, nor encouragement to industry. All improvement is exiled, and all the light of art and science carefully excluded. There are certain flowers that open only when the sun sets. So Romanism flourishes and blooms only in the darkness of night; she "loves the darkness rather than the light, because her deeds are evil." Justice (on the correct administration of which a nation's prosperity so much depends) is there a thing unknown, except as an article of merchandise. Then we have the trial, (if there be such,) condemnation, and execution all in the hands of the same order and individuals. Justice is a mere name, and worse—it is a delusion and a lie! Under such a galling yoke, it is not wonderful that the people should be debased and dispirited, and paralysed in their energies. They have to endure all the evils of despotism and oligarchy in one. Think of the mental bondage under which the people groan, the teaching they receive

at the hands of the Jesuits from their earliest years, the hopeless tyranny under which they grow up! It needs not that we think of the secret prison and Inquisition, nor of the squalor, wretchedness, and beggary that everywhere meet your eye in the streets of Rome. Under such a lash do the people smart, under such burdens are they borne down! To this the despotisms of ancient Rome were as nothing. The Cæsars chastised their subjects with whips; but the Popes chastise theirs with scorpions.

Now, in connexion with this sad picture of the state of society in Rome, (which, in the nature of things, never could have been otherwise, so long as human nature remains what it is, and Romanism remains what it is and has been,) take, I say, in connexion with this, the growing desire for liberty on the part of the Italians. This spirit can be traced back through many ages in the history of Italy. It is to be found animating Petrarch and Tasso, and their noble contemporaries.

> "O God, from this Egyptian land of woe,
> Teeming with idols and their monstrous train,
> O'er which the galling yoke that I sustain,
> Like Nilus, makes my tears to overflow.
> To Thee, our land of rest, my soul would go,
> But who, ah who, will break my servile chain?"

This spirit of national independence had often been crushed, but still continued to rise with more or less strength and resolution, till, in modern times, within the last thirty years, it has developed itself with such perseverance and consistency, that few can now doubt but that it is ripe and ready for action. It has now nerved the arm of the reformer with new and noble purpose, so that he now no longer strives after something vague and indefinite, but

> "Stands ready to smite once, and smite no more."

This spirit, it is manifest, is diametrically opposed to the spirit of Romanism, and can be fully developed only by the entire abolition of the temporal sovereignty. But apart from this, and taking for granted, as our thesis does, that the temporal sovereignty *is abolished*, we say that there is in this—viz., the misrule of the temporal sovereignty, taken in connexion with the growing desire for liberty on the part of the Italians—a strong argument in favour of our position, that the loss of the temporal sovereignty will diminish the power of the Papacy, and hasten its downfall.

To see this more clearly, it will be necessary to consider what effect this loss would have on the minds of the people who have escaped from the bondage of such a rule. They might perhaps at first be disposed to regard with reverence the authority of Rome in spiritual matters; but on maturer reflection and greater experience would soon find that the sweets of political liberty were imperfect when enjoyed alone, and could only be regarded as a prelude to the still more exalted liberty of conscience. They would naturally come to suspect that a sovereign and Church who had been guilty of such shameful misrule in temporal things, might be equally guilty of misrule in spiritual things. And when the light of science had streamed in upon them, they would, by no lengthened process of reasoning, be led to conclude that that infallibility which had pronounced that the earth is stationary, and that the sun moves round it, was equally infallible when pronouncing, *ex cathedra*, on the worship of images or the pains of purgatory.

Such is our second argument, viz., the general misrule of the temporal States. In proof of this misrule it is necessary simply to appeal to the general disaffection of the Pope's subjects; for we know, by all the information that history can give us, that good rule does not make disloyal subjects, nor evil and oppressive rule make loyal ones. We have shown that, were the Pope deprived of his sovereignty, it would tend to weaken the power of the Papacy, since it would bring liberty to the Italian nation, and light to the Romish world, and no more powerful agents than these two can be found for the dispersion of this mass of delusion, and the unravelling of this mystery of iniquity.

We now pass on to the third, and perhaps strongest argument.

III. The relation in which the temporal sovereignty stands to the other sovereignties of Europe. We have said, and we repeat it again, for the fact is notorious, that the Papal government is the worst and weakest in the world. It is despised and detested even by its own subjects. It is admitted on all hands, that if left to itself the temporal sovereignty could not exist for a day longer. How, then, it may be asked, is it supported? Every one knows, By the arm of France. France and Rome have generally understood each other. France has often needed the Pope's services, and he is never slow to grant them; but he knows how dependent he is himself, and how gratefully he has been repaid by the dutiful affection of the "eldest son of the Church." It matters little, then, whether we hold that the Pope's power was *absolute*, or, with most Protestants and many Roman Catholics, that he never was really independent, since, if he had absolute power, it was merely in name. Every one knows that the present pontiff, but a few years ago driven from his throne, and deprived of his temporal sovereingty by his own subjects, was, only by the intervention of France, reinstated in his pontifical chair. As showing the utter helplessness of the Pope of any aid from his own subjects, it may be interesting to quote the opinion of one who had himself taken part in the revolution. "Every one," says he, "knows that the Papal troops will not act against the people; those around the Pope know that defence would be impossible, and they will simply take measures for immediate flight as soon as they should be left to themselves." No one seriously believes that the Pope could maintain his government, except by the aid of foreign bayonets. Either, then, Rome must be in the hands of foreigners, or the temporal sovereignty must cease. If Italy is to become an independent nation, Rome cannot be in the hands of foreigners, for Rome must be the capital. If Italy, therefore, is to become a nation, the temporal sovereignty must cease. Such is the logic that presents itself to the reasonings of intelligent politicians of the present day. But taking for granted (as the hypothesis which our thesis demands) the conclusion, viz., that the temporal sovereignty has ceased, what follows? Manifestly that Rome must exist solely and simply as a spiritual power.

It becomes an interesting question to consider what influence the Pope would exert in virtue of his spiritual power, even although deprived of his temporal. This, of course, will give rise to a diversity of opinions. Roman Catholics will maintain that his influence would suffer no diminution whatever, while Protestant writers would see in the loss of the Papal principalities clear and full evidence of the "decline and fall" of the whole spiritual empire of Rome.

In theory and speculation, it is true the grounds on which the Pope

may be treated and regarded as head of the Church remain untouched by the loss of the temporal sovereignty. "The sovereignty of the Pope," says Cardinal Wiseman, (Lecture on the Principal Doctrines and Practices of the Catholic Church, vol. i. p. 204), "over his own dominions is no essential part of his dignity; his supremacy was not the less before it was acquired, and should the unsearchable decrees of Providence, in the lapse of ages, deprive the holy see of his temporal sovereignty, as happened to the seventh Pius, his dominion over the Church, and over the consciences of the faithful, would not be thereby impaired." But though it do not touch the arguments themselves, it may affect the impressions these arguments make on the minds of men; and would even tend to aid men in discovering their baselessness. It is not wonderful, then, that Roman Catholics are so jealous of maintaining this temporal authority entire and inviolate. If it were not beneath us to notice it, we might quote a sentence from a small work published last year, under the title of "The Pope as a Temporal Sovereign," and having for its author some one who styles himself "Junius Catholicus." "The temporal maintains the dignity of the spiritual, but the spiritual power could exist without such maintenance; yes, the Pope would still be 'supreme chief of Christianity,' were he beseeching aloud at church doors; his commands would be as promptly obeyed, did they issue through the bars of a loathsome dungeon."

ROMISH PRIESTS IN MADAGASCAR.

THE Rev. William Ellis, of the London Missionary Society, has recently published a very valuable volume,* describing the events of the reign of Radama II., who introduced a new state of things in Madagascar. Mr Ellis has also set forth the persecutions which the Christians had to endure under the reigns of the former king and queen, and the heroic manner in which those Christians bore their dreadful sufferings. It will be remembered that, according to the treaty of England with Radama II., and subsequently with Queen Rasoherina, his wife, full religious liberty was to be maintained to all the subjects of that country. According to this treaty, the native Christians were at liberty again to rear places of public worship and to meet together, no man daring to make them afraid. Our missionaries also had full liberty to establish schools, and to promote the blessed gospel of the Lord Jesus Christ, in that very interesting and hopeful country.

In the course of Mr Ellis's interesting narrative, certain hints are given in regard to the doings of the French, and especially the actings of French priests who had gone to the island. On the part of the native Christians, there was a decided hostility to these priests, because the persecutions of the Romish Church were similar to the persecutions that had been carried on in their own country by the heathen idolaters. Of course, there was not the same opposition by that portion of the natives who had not become Christian. The native Christians were most anxious to obtain from Mr Ellis copies of the Scriptures and other Christian books, but he very properly laid down the principle that, so far as possible, these Christians should learn to pay for the books they received, and to support for

* Madagascar Revisited. By the Rev. Wm. Ellis. London: John Murray, Albemarle Street. 1867.

themselves in some measure the ministry of the gospel. As an offset to this, however, the Romish priests presented books for nothing. This was one of the first indications of their plans. Another incident connected with this was the desire of the Romish priests to put the crown on Radama II. at his coronation. Mr Ellis says, "The king informed me that the (Roman) Catholic priests had expressed a wish to offer prayer on the platform on the occasion of the approaching coronation; and that when the king objected, they had proposed to pray among the people around the platform, to which he had agreed." * After the coronation it was reported that the king had been actually crowned by the priests in the palace before they went to the public coronation. The episode is very characteristic of the deceit and cunning of the Romish priesthood. The following is the narrative in Mr Ellis's own words:—

"I took an early opportunity of asking the king if it was so. He said that in the evening before the coronation, two priests came to ask if they might come in the morning to see the crown which had been presented by the emperor, and to sprinkle it with holy water, to which he had consented; and that, early in the morning, Father Jouen and Père Finar came to the palace, looked at the crowns, sprinkled water upon them, and then took his crown, and came unexpectedly to him, and put it on his head, as, he supposed, to see how it would fit; and that both himself and the queen were in their ordinary morning dress, unprepared for any proceeding of the kind, and were surprised at what the priest did, but that he attached no importance whatever to the act. The crowning was in his estimation the public act before the people." †

It would appear that the queen had adopted certain children, whose education was in the first instance placed under Mr Ellis, but the Romish priests contrived to get them removed under their instruction. While Mr Ellis, the missionaries, and English officers were most anxious to keep the sanctity of the Sabbath, and to show to the natives how God's day ought to be kept, we find that the French had no such regard to it, for on one Sabbath afternoon the king was unable to attend the religious service held at his own house, in consequence of the French commodore and consul arriving at the palace to discuss with the king the terms of the treaty with France. And when it was proposed that the band which accompanied the French should play in the court-yard during the conference, the king refused it, because the English were engaged in religious worship, and would be disturbed.

The Pope had written a letter to the king; and here again a characteristic feature of Romanism comes out. The letter acknowledged the receipt of a communication written by Radama in 1861, congratulated him on his accession to the throne, on the enlightened and humane policy with which he had inaugurated his reign, and expressed his satisfaction at his esteem for the holy Catholic Church, which extended over every part of the world; also his pleasure at the king's application for Roman Catholic missionaries to inculcate the true faith among the Malagasy. The letter commended to his protection and encouragement the Roman Catholic missionaries sent to Madagascar, added flattering compliments to his serene majesty, and closed with the Pope's signature. The king said to Mr Ellis, "He had not written to the Pope for missionaries, and had only said to the (Roman) Catholics that there was perfect liberty for all foreigners to come to Madagascar and practise and propagate their religion, if they wished to do so." ‡

* P. 142. † P. 182, ‡ P. 154.

The priests seemed to have become bolder, for Mr Ellis tells us that one Sabbath afternoon, two priests went to the king, "and urgently remonstrated with him against his going himself so constantly, and leading the people, to the Protestants, but never attending the Roman Catholic place of worship; and even denounced against him the displeasure of God, declaring that he would soon lose his kingdom."* It was to be expected that these priests would look upon Mr Ellis with no friendly eye, and that they were ready to insinuate charges against him to the king. One of these charges was, that but for Mr Ellis they would have had "a very prosperous mission at Antananarivo." Another was, that Mr Ellis was too frequently at the palace, and too often with the king, filling his mind continually with his opinions. On the contrary, Mr Ellis would seem to have acted a most becoming part as a Christian missionary, and did everything in his power to advance the spiritual interest of the country.

We think it is very evident that the Romish priests and the heathen idolaters had formed a plan whereby the superstitious mind of the king would be wrought upon, and thus to overturn the arrangements which had been so well begun for carrying out the Christian instruction of the people; and, if possible, to bring back the reign of terror and persecution; or, at all events, the expulsion of the gospel missionaries. It was reported that strange sights were seen, and that an extraordinary kind of sickness was fast seizing upon the outlying villages, and approaching the capital itself. The king became very much disturbed and excited. He was visited by the Romish priests. Some days after their visit, the king commenced a very earnest conversation with Mr Ellis respecting the evil spirit which troubled Saul. Mr Ellis says, "In the course of the same conversation, the king added, that the Romanist priests had lately told him that God would before long make manifest to all the people which was the true religion, the Catholic or the Protestant, by the exercise of His power in casting out devils by the hands of the priests, for He had given them power to do that. I replied, that God alone could expel spirits; and I referred to the attempt of the seven sons of Sceva, as recorded in the nineteenth chapter of the Acts, to show that it had sometimes been dangerous even to attempt it. The king's officers who were present appeared to be much impressed by the narrative. The king had at times manifested more superstitious feeling, especially in connexion with his ancestors, than I had expected, and he was now more excited than I liked to see."† Matters soon came to a crisis. The plot had succeeded so as to destroy the calm judgment of the king. The king was induced to frame a law, which, if it had been allowed to be carried out, would have sanctioned murder. This at once raised the opposition of the chiefs. A great crisis was imminent; and at this stage Mr Ellis went to the king, in the hope that some opportunity might occur of speaking a word in favour of peace. Mr Ellis adds, "I found the king sitting in a room with two Roman Catholic priests, and among others who were present, was the man who, as I was afterwards told, was the leader of the party who had laid the death tokens at my door, and intended to do what those tokens indicated, though I was ignorant of anything of the kind at the time."‡ It is plain that a plot was hatching against the life of Mr Ellis; and we strongly suspect that Romanism had a good deal to do with the revolution which ended with the life of

* P. 194. † P. 255. ‡ P. 279.

the poor king. Probably matters went further than the Romish priests dreamt of, and the result was not as they had expected. We earnestly hope that freedom to the missionaries will long continue in that interesting country, and that full religious liberty will be maintained. We think the London Missionary Society has a great and noble work to do in this far-off island of the sea; and we pray that the Lord in His own time will bring down every heathen idol and dark superstition, and establish the gospel in every corner of that land.

IRISH CHURCH MISSIONS.*

NO man has done more by the divine blessing for the spiritual interests of Ireland than the Rev. Alexander Dallas, author of the interesting book now before us. Discarding the infidel notion that Romanism is to be left to its own evil sway, and that the Word and Spirit of God are not sufficient for the emancipation of its victims, and discarding also the unscriptural theory that the duty of Christian ministers is not to combat error as well as to preach the truth, Mr Dallas has boldly and successfully grappled with the Romanism of Ireland. Nearly a quarter of a century ago his attention was called to this interesting field of missionary labour, and ever since he has, in season and out of season, been labouring for the spiritual good of, amongst the most degraded and superstitious people on the face of the earth. Mr Dallas understands thoroughly what our politicians neither understand nor believe, namely, that Popery is the master curse of Ireland, and that if a true Reformation could only be introduced into and made universal throughout that unhappy country, the woes of Ireland would be cured, whilst they can be cured in no other way. The blessing which has already attended those missionary efforts, in which Mr Dallas has been the prime mover, has been most signal and gratifying. Many congregations of converts have been established, and although the priests have resisted the movement violently, this, so far from arresting the progress of the work, has been overruled as a means of advancing it. If similar missions could only be established in all the Romish districts of Ireland, the dawn of a great and general Reformation in that unhappy country might, by the divine blessing, be confidently expected. And were the bitter waters of Popery and sedition only dried up in Ireland, Great Britain would be relieved of one of her greatest and most perplexing problems whilst many precious souls would be gathered to the Lord. The interesting work before us contains an account "of the providential preparation which led to the establishment of the Society for Irish Church Missions to the Roman Catholics in 1849." It is extremely valuable, and ought to be read by all who take an interest either in the mysterious ways of providence, or in the promotion of the Irish Church Missions. The second part of the story, which will afterwards be published, will contain an account of "the singular blessing which followed the rapid increase of the means supplied, the remarkable supply of agents suited to the circumstances as they occurred, together with the incidents which marked the progress of the work." The whole narrative, we have no doubt, will, like the part now published, be eminently interesting and instructive, and we beg cordially to recommend the volume before us to the attention of our readers.

* The story of. By Rev. Alex. Dallas, M.A., Rector of Wonston Hants. London: Hatchard & Co., Nisbet & Co., Seeley & Co.

GOING TO BE BURIED ALIVE.

THE BLOODTHIRSTY SPIRIT OF ROME.

A CONTINUATION of Motley's intensely interesting History of the Netherlands has just appeared, and contains additional striking proofs of the malignant spirit of Rome. It is providential that such exhibitions of the infallible and unchangeable Church should be made at present. The spirit is still the same. Formerly Philip II., one of the most bigoted, bloody, and hardened wretches of whom we read in all history, was her agent. In Britain and elsewhere now, where the civil power is professedly Protestant, she must be content to work by means of organised mobs. The following account of the burying alive of a young female for the heinous crime of being a Protestant, illustrates the spirit of Rome. "Those blood-dripping edicts against heresy in the Netherlands of which enough has been said in previous volumes of this history, and which had caused the deaths, by axe, faggot, halter, or burial alive, of at least fifty thousand human creatures—however historical scepticism may shut its eyes to evidence—had now been dormant for twenty years. Their activity had ceased with the pacification of Ghent; but the devilish spirit which had inspired them still lived in the persons of the Jesuits, and there were now more Jesuits in the obedient provinces than there had been for years. We have seen that Champagny's remedy for the ills the country was enduring was "more Jesuits." And this too was Albert's recipe. Always more Jesuits. And now the time had come when the Jesuits thought that they might step openly with their works into the daylight again. Of late years they had shrouded themselves in comparative mystery, but from their seminaries and colleges had gone forth a plentiful company of assassins against Elizabeth and Henry, Nassau, Barneveld, and others; who, whether avowedly or involuntarily, were prominent in the party of human progress. Some important murders had already been accomplished, and the prospect was fair that still others might follow, if the Jesuits persevered. Meantime, those ecclesiastics thought that a wholesome example might be set to humbler heretics by the spectacle of a public execution.

"Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime; but the fear of further persecution, human weakness, or perhaps sincere conviction, had caused them to renounce the error of their ways, and they now went to mass. But they had a maid-servant, forty years of age, Anna van den Hove by name, who was staunch in that reformed faith in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540, decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame.

"The sentence having been obtained from the docile and priest-ridden magistrates, Anna van den Hove was brought to Brussels and informed that she was at once to be buried alive. At the same time the Jesuits told her that by converting herself to the Church she might escape punishment.

"When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed.

* Motley's History of the United Netherlands, vol. iii. pp. 444–5–6. Longmans.

When the proper moment came, the instruction was accomplished by an archbishop with the rapidity of magic. Half an hour undid the work of half a life-time; thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor serving-maid was less open to conviction. In her simple fanaticism, she too talked of a crown, and saw it descending from heaven on her poor forlorn head as the reward, not of apostacy, but of steadfastness. She asked her tormentors how they could expect her to abandon her religion for fear of death. She had read her Bible every day, she said, and had found nothing there of the Pope or purgatory, masses, invocation of saints, or the absolution of sins, except through the blood of the blessed Redeemer. She interfered with no one who thought differently; she quarrelled with no one's religious belief. She had prayed for enlightenment from Him if she were in error; and the result was, that she felt strengthened in her simplicity, and resolved to do nothing against her conscience. Rather than add this sin to the manifold ones committed by her, she preferred, she said, to die the death. So Anna van den Hove was led, one fine midsummer morning, to the hay-field outside of Brussels, between two Jesuits, followed by a number of a peculiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carrion, and calling on her to repent at the last moment, and thus save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out that, like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hay-field they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered her with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave till it was flattened and firm."

REV. WM. MORLEY PUNSHON'S DREAM; OR, NO PEACE WITH ROME.

AT the Annual Meeting of the Wesleyan Missionary Society, held in Exeter Hall, 1867, Mr Punshon, the celebrated preacher, said:—I am disposed for a moment to tell you of a dream I have had. We are not responsible for dreams; and if the fantasies of sleep are wild, the dreamer may be forgiven; but this dream of mine had a startling realness about it, and it haunts me yet. I dreamed of a beautiful island, or perhaps a group of islands, which I thought had arisen from the sea. Tradition said that some three hundred years ago they were all overflowed with water. Indeed, one of them was very largely under water still, and the others bore traces of the flood. The sea roared angrily in the distance, and there was danger, I thought that it might encroach again; and the inhabitants of the island seemed to think so, for as the land was on a low level they built dykes, as in Holland, and appointed warders, and gave them charge to watch the approach of the waves. For awhile all went well. Harvests grew and were gathered upon the reclaimed ground, and there was the hum of industry and the hymn of praise. By-and-by a rumour arose that the sea was getting nearer and higher; and here and there a warder called attention to it; but he was laughed at by his fel-

lows for his pains, and the people took no heed of his words; but I saw with the dreamer's insight, which sees the end from the beginning, the steady onward creeping of the water. At last there could be no doubt about it, the sea was higher and nearer than the oldest islanders had ever known; but still it was the summer-time, and the skies were blue and winds were calm, and men talked a little about the progress of the ocean, but that was all; and though certain churches, which the old men remembered to have been many miles inland, were now standing in the very verge of the cliff, and were almost undermined, still men felt no fear. Were not the warders there, and were they not doing their duty? Were not the dykes up, and were not they all secure? By-and-by years rolled away, for dreams, you know, take no note of time,—and presently there were tidings that some of the warders had been caught slumbering at their posts; still, men felt no fear. Then there was one part of the embankment which was known to be confessedly insecure, but that part was mainly inhabited by ladies, who did not like the warders to intrude upon their privacy, and it was deemed ungallant to go there. But I saw in my dream, oozing through that part of the embankment the treacherous water. And then, by-and-by, from that island, which was almost submerged, it was thought necessary to bring skilled mariners in to teach the people the habits of the sea, and they were paid by the authorities, I thought—I must have been mistaken—with that intent; but I saw in my dream that these men were stealthily opening the flood-gates, and letting in the water. Then there were many rough and violent kinsmen of these skilled mariners, who by breaking the law had been confined in prison; and the mariners claimed that, although they were shut up there, their education must not be stopped; and as nobody could teach them but themselves, they got admittance there, and by-and-by outside the walls of the prison there were the splashing waves, and through the chinks of the masonry the damp, cold, cruel water. And so the sea rose and swelled, until the islanders got accustomed to it, and talked about taking the warders from their posts, and throwing down the dykes altogether. Then there came a change upon my dream, and in place of northern latitudes, and people living a long way from the sea, fenced from it by a rock-bound coast and strong defences, the sea was all round; for the island, like another Venice, had married the sea, and the sea had hidden the ring, and was a jealous and cruel bride. Still it was summer-time, and people felt no fear. There was one part of the sea where the water had a strange hue, and moved with sluggish course, and men spake under their breath, and said it was because it was stained with blood and choked with corpses; and it was deemed bad manners to refer to that in company; and it was forbidden for the fishermen to cast their nets in there. Then there were gay bridges here and there, and palaces rose up, and men ate and drank and smiled, and went about their business, careless as the old world while the ark was preparing; and all round and all about, at the doors of the palaces, on the steps of the churches, worming into every by-way, creeping, in many coils, about the city's heart, there was the same silent, black, deceitful, treacherous water. And it grieved me in my dream to see how foolish men were to let it get so near them, and to compass them so thoroughly round. For I saw that the winter was coming, and that it needed only the summons of the storm to swell the turbid waters, until the devoted country was engulfed as in another deluge. Now, I should like to know

if there is any interpreter here who can read me the moral of my dream. I have wondered whether it were possible that it had any reference to England. I have wondered whether there is anything in the midst of us at this moment like that stealthy, snake-like, rising, creeping water. I have wondered whether you know, any of you, anything like it, whether there is a system in the midst of us, which for years has always been clamouring, and which has always obtained what it clamoured for, which has secured its own close houses from inspection, while it has wormed itself into yours; which has got into your workhouses, into your prisons; which has granted an indulgence for twelve months to people who will only pray for you, pray that you may be converted to what they consider to be the true faith: and which yet is a system which has been a curse and a mildew to every country where it has prevailed. And so wondering, when I was privileged once more to stand on this missionary platform, one of whose duties, I humbly think, is to bear testimony to the truth, I have wondered whether it was not my duty to tell this dream to you. And waking out of it, as men do from unsightly visions, with a sense of shuddering and of fear, I have wondered whether I ought not to summon you —though my words be of the feeblest—to arouse yourselves as the heart of one man, and to let your manifesto ring out upon the world. Away with gags, and jails, and proscriptions, and penalties—our sufferings have taught us charity, and we will not steal the sword of persecution from her to whom it of right belongs; but to us has been committed a stewardship of truth and freedom, and we will not be faithless to our trust. In sight of the rising tide and of the fatuous warders, we will do our duty, and speaking with a voice too stern for trifling, and too sad for passion, we announce our resolve to-day. In the name of our martyred forefathers, and in the name of the country that we love; in the name of the sanctities which are habitually violated, and of the liberties which are put in peril; in the name of the slaves who are enthralled; in the name of the souls that are deluded; in the name of the gospel of Jesus which is hindered, and in the holy name of God—"A barred door to Popery, and no peace with Rome!"

GREAT BRITAIN'S RESPONSIBILITY FOR FENIANISM.

(From a Correspondent.)

NOW that the danger of Fenianism to the domestic as well as the official life of the community has been so unmistakably shown, strong efforts will doubtless be made to check its excesses. But that is not all that is needed; checking is not curing. To find its cure we must first probe the disease to its seat.

We have long studied its diagnosis, at first discrediting altogether the opinion of the few who suggested its origin was Rome, then slowly learning there might be some foundation for the charge, and finally being convinced that whilst nothing else would account for all the phases of Fenianism; once grant its identity with Popery, and all its peculiarities are capable of easy explanation. We have thus arrived deliberately at the conclusion that Fenianism is the natural, inevitable result of the teaching of the Romish Church.

We don't assert or deny that the Fenian conspiracy was concocted by the priesthood for the express purpose of promoting the growth of that

Church. Some hold this, and think it has ever been, and still is, under the control of Rome, and that the anathemas ever and anon launched against it by the priests are merely samples of their old, historical, Satanic duplicity. Others, however, whilst agreeing as to its origin, think it has, like Frankenstein's monster, outgrown its creator's control. Whether or not either of these theories is true, Fenianism is nevertheless the offspring of Popery. The canon law of Rome distinctly inculcates the duty of exterminating heretics, and grants indulgences and rewards to those who do so. If any one supposes these duties and rewards are relics of the dark ages of Rome, and not now taught, let him reflect upon the asserted infallibility of the Church, and upon the recent action of many of the Romish priests in memory of the three Manchester Fenians hanged for murder, by which they have been held up as martyrs to their brethren of the Romish Church. The dying declarations of these murderers also clearly prove they were taught that they had done, not a criminal, but a meritorious deed, and that their salvation was secured. Romish laymen, also, whilst denouncing Fenianism with their mouths, encourage it with their influence and money. Titled lords, ladies, M.P.'s, and magistrates, openly express their approval of the murder of Protestants by giving money to the support of the children, not of the murdered, but of their murderers. Is any further evidence needed that Romish teaching still produces the murder of heretics, and an utter disregard of bloodshed in the cause of the Church of Rome? Turn to the recent massacre at Clerkenwell, or turn to the massacre (for, being unnecessary for defence, such it was) of the Garibaldians at Mentano, and mark that the butchers are to be individually rewarded by the present of a cross blessed by the blasphemously styled Holy Father at Rome, the centre of all this mischief.

Before, however, we can do justice to Fenianism, we must consider how far we are nationally responsible for Popish teaching and all its fruits, including Fenianism. By the Bill of Rights (1689) and the Coronation Oaths Bill (1688,) which established our present constitutional government, the revealed Word of God is adopted as the basis of our rule, and Protestantism against Romanism as our watchword. What, then, have we done to give our Irish fellow-subjects the benefit of the spiritual liberty which we then secured for ourselves? We planted, it is true, a Protestant Church in that country, but, without stopping to discuss the cause, it has failed to a large extent to rescue Ireland from the yoke of Roman bondage, and so have all Dissenters. As if to afford us another opportunity of delivering the Irish from their darkness, they have, during the last twenty years or so, settled in large numbers in our chief towns and centres of labour. But must we not again admit that we have neglected the golden rule, to do unto them as we would have wished them in other circumstances to do to us,—have striven, whilst they have been in our midst, to bring them to the liberty we enjoy? The very reverse. Can we deny that we have, by the endowment of Popish colleges and schools, the appointment of Popish army and prison chaplains, &c., actually ourselves promoted the very teaching whose fruits we are now reaping? Our own wickedness is correcting us, and our backslidings are reproving us, and as yet there is no token of public repentance or amendment.

Admitting, then, as we think all reflecting minds will do, our national responsibility to this extent, let us take care that justice, now that she has been somewhat rudely startled from her apathy, shall discriminate between

the teachers of murder, the Church of Rome—the abettors of that teaching, the British nation—and the perpetrators, the Fenians.

That the perpetrators must be punished is evident, if only to prevent further ravages of the evil. But with equal firmness and promptitude must the seat of the cancer be eradicated by all scriptural means. In short, the Reformation must be again taken up, and Popery put down, to rise no more in Britain. No plea of toleration or of liberty of conscience can be admitted in support of Popery, so long as we rest our constitutional government on the Bible. God's laws are, first, love to Him as our Maker and Saviour; second, love to our brother man as to ourself. Popery teaches, first, the worship of angels and the wafer, and thereby open dishonour is done to God; secondly, hatred to our brother if he does not obey the Pope. Encouragement of Popery, then, provokes God's wrath. He is, in His mercy, teaching us by these recent outrages some of the first-fruits of Popery, and should we not profit thereby, what believer in His overruling providence can doubt that we must suffer more? If rods will not do, scorpions must be used.

Let us, then, whilst vigorously checking Fenianism, exercise due mercy towards our Irish brethren, by delivering them from Rome's slavery of soul and body. God will bless our work, and Ireland shall indeed be free. Every one who believes that Popery dishonours God, and works evil to man, should personally, without leaving it to others, either write to or see his representative in Parliament, and urge this view of Popery. Being blessed, as we are, with gospel light, we are our brother's keeper in God's sight, and must answer to Him for not spreading that light, and putting down evil to the utmost of our power.

A WARNING TO PROTESTANTS.

WE have been informed from various quarters, that efforts are being made to circulate, at a cheap price, Mr Cobbett's so-called "History of the Reformation in England." Some of our readers will know that this history consists of various letters written in 1824–6, caricaturing the Reformation and our great reformers. No better book could probably be circulated at the present time, for creating dissatisfaction in the minds of Roman Catholics, especially the Irish, and for fanning the flames of Fenianism. There is, however, another danger. Protestants may unwittingly promote the sale of the book. We wish therefore to warn them against it; and probably the best way to do so is, to give a few extracts from it.

In the outset of the book it pretends to show how the Reformation began, and how it progressed. "How," in the author's own words, "it marched on, plundering, devastating, inflicting torments on the people, and shedding their innocent blood," p. 3.

In regard to the Irish question he says—

"The immense property of the (Roman) Catholic Church in Ireland, in which, mind, the *poor* had a share, was taken from the (Roman) Catholics, and given to the Protestant bishops and parsons. . . . It would be better to leave the Irish people still to enjoy it, and that since there was scarcely any Protestant flocks, it would be better for us all if the *Church revenues were to go again to the original owners*."—Pp. 4, 5. (The italics are not ours.)

It is needless to say that this is false in history and unsound in principle.

But it has a very important bearing upon the efforts which the Church of Rome, and certain politicians are making at the present hour. The author again says that the Reformation

"was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and rivers of innocent English and Irish blood, and that as to its more remote consequences, they are some of them now before us in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite which now stare us in the face, and stun our ears at every turn, and which the Reformation has given us in exchange for the ease, and happiness, and harmony, and Christian charity enjoyed so abundantly, and for so many ages by our (Roman) Catholic forefathers."—Pp. 2, 3.

Again he asserts that he will *prove*

"that a total want of civil liberty was unknown in England as long as its religion was (Roman) Catholic, and that the moment it lost the *protection of* the Pope, its kings and nobles became horrid tyrants, and its people the most abject and most ill-treated of slaves."—Pp. 12, 13.

We think enough has been quoted to prove the aim and spirit of this so-called history; and we shall just give a sentence or two to show the author's opinion of some of our eminent reformers, and the motives which he attributes to them. Referring to the Popish monasteries, this author says—

"In England there was on an average more than *twenty* of those establishments to a *county!* Here was a prize for an unjust and cruel tyrant to lay his lawless hands upon, and for '*Reformation*,' gently to share amongst them! Here was enough, indeed, to make robbers on a grand scale cry out against moukish *ignorance* and *superstition!* No wonder that the bowels of Cranmer, Knox, and all their mongrel litter, *yearned* so piteously as they did, when they cast their pious eyes on all the *farms* and *manors*, and on all the silver and gold ornaments belonging to these committees."—P. 27.

As to Archbishop Cranmer he says, referring to King Henry,—

"his chief adviser and abettor was Thomas Cranmer, a name which deserves to be held in everlasting execration, a name which we could not pronounce without doubting of the justice of God, were it not for our knowledge of the fact, that the cold-blooded, most perfidious, most impious, most blasphemous caitiff expired at last amidst those flames which he himself had been the chief cause of kindling."—P. 59.

As to Luther, he characterises him as a

"most profligate man, guilty of all the abominable deeds of which he stands convicted."—P. 48.

Surely this is enough to show the spirit of the author, and the nature of his history. We cannot help thinking that the book published at the present cheap rate (sixpence a copy) is also intended by the Romanists to counteract, if possible, the noble efforts which are being put forth at the present time to instruct our people by circulating the London Book Society's cheap edition of Foxe's Book of Martyrs which this history calls "lying Foxe's lying book," p. 30. But we hope our friends will only see greater cause for redoubling their efforts. We trust the Scottish Reformation Society, and the Protestant Institute of England in connexion with that society, will be liberally supported in getting Foxe's Book of Martyrs circulated and read in all the Sabbath and day-schools throughout the United Kingdom, and in presenting prizes to those scholars who will stand the best examination upon it. We are glad to hear that this work is advancing with much success.

BABYLON AND HER FALL.

"Mystery, Babylon the great, the mother of harlots and abominations of the earth."—Rev. xvii. 5.

THE faithful minister of the gospel is required to keep in view, and to labour to promote the establishment of his hearers in the faith of all the doctrines, precepts, threatenings, and promises of God's holy Word. Nor is this all; for in addition to a full proclamation of the truth, the minister of Christ must expose and guard his hearers against those erroneous and destructive doctrines, by which the father of lies seeks to deceive the souls of men.

We throw no invidious reflections upon Papists; we consider them ignorant, and out of the way, and we pray for them to Him who can have compassion upon them. If we see the truth clearly, we have great cause for thankfulness to the "Father of lights," and a heavy responsibility rests upon us to "shine as lights in the world, holding forth the Word of life."

In considering our text, we shall first endeavour to prove that the mother of harlots, mentioned in our text, is the "Church of Rome Papal," called a woman, as it is common in Scripture language to call large bodies of people, (in Rev. xii. 1.) The true Church of Christ is represented as "A woman clothed with the sun, and the moon under her feet," &c. In the prophets we read of the "daughter of Babylon," of the daughter of Egypt, and of the "daughter of Zion:" in which passages it is evident that all the people, or at least a very considerable portion of the people, of those nations were intended. This Church is also called mystery, Babylon the great, from the remarkable resemblance between the Church of Rome and ancient Babylon. (See Hislop's *Two Babylons.*)

First, Babylon of old was notorious for wickedly oppressing the people of God; to this the Psalmist refers, (Ps. cxxxvii. 7–9;) so the Papal power was seen, in vision, "Drunk with the blood of the saints, and with the blood of the martyrs of Jesus," (ver. 6.) Secondly, Babylon was famed for grandeur and magnificence. She was called "the glory of kingdoms;" "the walls of the city were 350 feet high, 87 feet thick, and in compass 60 miles. Noted also for the temple of Belus, (which might probably be what then remained of the tower of Babel,) and which temple in the time of Xerxes had riches to the vast amount of £42,000,000." The Papal power was also noted for wealth, as is known to those acquainted with the history of Henry VIII., who, when he deprived them of their wealth, and spoiled so many of their religious houses, found that their treasures were of incredible value, (see Rev. xviii. 16,) where John, speaking of the seat of this "woman," says, "that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls.") Thirdly, Babylon was remarkable for her idolatry, (see Dan. iii. and v.;) so Rome Papal has been remarkable for her idolatry; but this subject will come under our notice more fully when we shall have to speak of her images, crucifixes, relics, &c. Fourthly, Babylon was signalised for pride and haughtiness, (see Dan. iv. 30, 31.) One instance so notorious is the names given by the idolatrous Church of Rome, which exalts her head above all that is called God, calling him "our Lord God the Pope," "Universal Vicar of Christ, Sovereign of Kings." Fifthly, Ancient Babylon was doomed to destruction, (see Ps. cxxxvii. 8,) where David, under the inspiration of the Holy Ghost, predicts the ruin of Babylon, saying, "O

daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones," (see also Isa. xiii. 16–22.) So of this "Babylon," Rome Papal, (see Rev. xviii. 1, 2, 14–24.) The ruin will be total and final! In considering the subject of Babylon and her Fall, I have a fourfold purpose in view:—

I. To trace the origin of the Papacy.
II. Describe its true character.
III. Mark its progress.
IV. Point out its ruin.

I. Trace the origin of this mystical Babylon.

My object will be to press on your attention the written Word, "to the law and the testimony." I may likewise refer to historical facts, which will corroborate the truth of the Word. We are at no loss to find out the origin of the Pope and the Papacy. God was pleased to make known to His servants in ancient times the great events which should happen to the world, and to the Church in the ages to come, as it is written, "Surely the Lord will do nothing, but he revealeth his secrets unto his servants the prophets," (Amos iii. 7.) God foretold the deluge to Noah; the ruin of the Canaanites to Abraham; the destruction of the Egyptians to Moses; the fate of the four great monarchies of the world to Daniel; together with the fate of the Roman empire, and of the apostate Church, with other grand events which should subsequently transpire. It was the same "Spirit of prophecy," the Holy Ghost, who was in the apostle John when he wrote our text. The first account which we have of the Pope and of Popery, is in the seventh chapter of the prophecy of Daniel, "A horn, and in this horn were eyes like the eyes of man, and a mouth speaking great things;" "the same horn made war with the saints." We are to note here the period of his power and dominion. "A time," that is, "a year," and in prophetic computation, each day in this year is to be taken for a year, making three hundred and sixty years. "Times," or two years, that is to say, by the same interpretation, seven hundred and twenty years. "And half a time," or half a year, to be reckoned one hundred and eighty years." This whole period will together be twelve hundred and sixty years; which is precisely the time spoken of in the Revelation of John, as appointed for the reign of this spiritual apostacy, (Rev. xii. 14.) The second view which we have from Scripture of the Pope and Popery is in Dan. xi. 36–39, "Magnifying himself:" not regarding the God of his fathers, nor "the desire of women." Pretending to great chastity, and forbidding his priests to marry; so setting at defiance the divine authority. This we find exactly to agree with Paul's description of the Man of sin in 2 Thess. ii. 3, 4. Daniel and Paul evidently mean the same person and things—*i.e.*, the Pope and the Papacy. Our next step is to trace the assumption of that title which so exactly corresponds with the revealed description of this "Man of sin," as the title is given by Daniel and by Paul—taking upon himself the supremacy, "sitting in the temple of God, showing himself that he is God." Phocus appears to have been the first who attained to this supremacy of being called "Universal Bishop," in the seventh century, (Ancient Cerem., pp. 84, 85.) If it be asked, Whence did the errors of Popery originate? we refer you "to the law and the testimony," and reply, They were hell-born, and arose from the bottomless pit. Cecil said, "Popery is the devil's master-piece."

II. Describe the character of the Papacy.

The Church of Rome was originally and by profession a true Church, or spouse of Christ, and held the saving doctrines of Christ in truth and purity, when the apostle Paul could address them as "Beloved of God, called to be saints: grace to you, and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world"—*i.e.*, the Roman empire, (Rom. i. 7, 8.) But having apostatised from the truth as it is in Jesus, this Church has now become, by her idolatries and fornications, what John describes as the "great whore," and, in our text, "the mother of harlots;" (see also Rev. xiv. 8, xvii. 1, and xviii. 3.) Note here that the apostle John represents the doctrines and unscriptural tenets of this apostacy as "wine," because her allurements are so agreeable to the corrupt appetites of the depraved heart of man. These errors are further designated as wine "of fornication," in allusion, it may be, to her spiritual filthiness, besides the large amount of fornication resulting from the practice of celibacy. Further, the writer represents these doctrines as the wine emphatically "of wrath." This may suggest to the reader the idea that those who continue to hold and practice such principles will bring upon themselves the wrath of God, the fire of whose jealousy is sure to consume such evil-doers, (2 Thess. ii. 8; Rev. xx. 9, and xxi. 8.) The Church of Rome is also designated "mother." Perhaps by this term the Holy Ghost may be considered as reproving her pride and arrogance, claiming to herself the title of the only "true mother Church." But the Spirit of God is pleased to publish to the world what is her true character, and that if she be a mother, she is "mother of harlots, and abominations of the earth." And we ask, Is not this Church appropriately called "the mother of harlots," &c., which teaches such monstrous errors as purgatory, transubstantiation, the insufficiency of the holy Bible, the infallibility of the Pope, prayers to angels and departed saints, and to the Virgin Mary, the doctrine of human merit? &c. Are not such tenets pregnant with evil? Do they not dishonour God, affront the Redeemer, obstruct the progress of the gospel, insult the understandings of thoughtful men, encourage the use of unjust means to obtain the property of deluded fellow-creatures, and expose to everlasting ruin the souls of men? Let us substantiate these charges. Do they not dishonour God in making void His law through their traditions, their councils, bulls, indulgences? &c. Do they not insult the Redeemer by invalidating his offices?—1. His prophetic office, by asserting that what He taught was insufficient. 2. His priestly office, by representing Christ's atonement as insufficient, maintaining the necessity of His sacrifice to be repeated so often as the mass is celebrated. They teach that the righteousness of Christ is not complete without human works, nor the intercession of Christ effectual without the aid of saints, angels, or the Virgin. 3. The kingly office of Christ is robbed of its glory, by teaching that the Pope, with his council, has power to make laws for the Church, and to alter or add to the institutions of Christ. Do not these tenets tend to obstruct the progress of the gospel, more particularly among Jews and Mohammedans, these sects abhorring image worship. Popery insults the human understanding; not only denying to men the right of judging for themselves in matters of belief, but trying to force them to believe things contrary to their very senses. Further, we affirm that the laws of the Papal Church have a

tendency to justify the use of artful, wicked means to gain the property of the rich by their masses, &c. Finally, these Popish principles have a powerful influence in ruining the souls of men, by substituting false notions and mere forms for true knowledge and spiritual worship. Such being the characteristics of this "mother of harlots, and abominations of the earth," are we not at present specially called upon to watch and to pray, and to resist this great enemy of God and man?

WHO AFTER ALL HAVE BEEN RIGHT?

(To the Editor of the Bulwark.)

CHELMSFORD, *Dec.* 16, 1867.

MY DEAR SIR,—I send you below a very remarkable passage from a "*Times* leader," of *Thursday, 15th Dec.* 1859, (exactly eight years ago,) the outspoken truth of which subsequent events have even more clearly established—and, with some friends, I should feel much obliged if you could give it a prominent place and type in the *Bulwark*, and doubt not it would be interesting to your readers, who can but coincide with the striking statement, unpalatable as it may be to many.

Is not this one among many proofs, that when opposed to principle and truth, "The wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise that they are vain," (1 Cor. iii. 19, 20.)—Yours very truly, E. HOOPER.

THE ROMAN CATHOLIC EMANCIPATION ACT OF 1829—WAS IT RIGHT OR WRONG? ANSWERED BY THE EXPERIENCE OF THIRTY YEARS. IN A LEADER OF THE "TIMES," THURSDAY, DEC. 15, 1859.

It is only due to the memory of men who underwent much obloquy at the time, and were even treated with a peculiar and galling kind of *contempt*, to ask ourselves, after an experience of just thirty years, which side was in the right?

Have the results been in accordance with the sanguine anticipations of Canning! of Mackintosh! of Grey! and of Brougham!! or has the measure turned out as was predicted by Lord Eldon, that (so thought) hater of all that was liberal and pleasant, and by Lord Winchelsea, at whose tirades we all laughed so heartily? There is *unhappily* no doubt about it,—the genius, the *liberality*, and the eloquence were WRONG, the narrowness, *the bigotry*, and the prejudice were RIGHT.

Ever since the days of deliverance, (the Act of 1829,) the conduct of the Roman Catholics has more and more confirmed the prediction of their enemies, (the bigots,) and more and more disappointed the anticipations of their friends, (the liberal and enlightened.)

GLASGOW PROTESTANT LAYMEN'S ASSOCIATION.

THE fifteenth annual meeting of the members of this society was held on 27th December last, in the Religious Institution Rooms, St George's Place—Mr D. Falconer, one of the vice-presidents, in the chair. Mr Stewart, the secretary, read the annual report, which detailed the various labours of the society during the year, special reference being made to the great success which attends their winter course of Sabbath evening lectures. The Rev. Alexander Jamieson, the agent of the society, had also

been busily engaged, and had preached and lectured in a great many of the towns of the West of Scotland. On the motion of Mr R. J. Niven, seconded by Mr R. W. Sinclair, the report was unanimously adopted. Mr Black, the treasurer, read the financial statement, showing the income for the year to be £278, 4s. 7¾d.; expenditure, £237, 7s. 11¼d.; leaving a balance on hand of £40, 17s. 6¼d. This report was also unanimously adopted, and cordial votes of thanks given to the directors, and to Mr Stewart and Mr Black, for their valuable services during the year. After some other business the following were appointed office-bearers for next year, viz.—Sir M. R. Shaw Stewart, Bart., John Blackie, jun., James Hannan, Dr Joshua Paterson, Andrew Dunn, Peter Coats, James Stevenson, James Mitchell, William Kidston, James Campbell of Tillichewan, Bailie Murray, Bailie William Millar, and Alexander Dron, honorary Presidents; Ex-Bailie Salmon, president; David Clow and Wm. Wills, vice-presidents; A. M. Black, treasurer; A. M. Stewart, honorary secretary; R. J. Niven, secretary; with nineteen directors. A vote of thanks to the chairman concluded the proceedings.

PROTESTANT CLASSES AT PLYMOUTH.

THE Rev. Mr Elliott of Plymouth has kindly and energetically undertaken to conduct a Protestant Educational Class for the young men of Plymouth, during the current three months, in connexion with the Scottish Reformation Society, similar to the classes which have now been conducted by that active society in London during the past two years. We rejoice to see that Mr Elliott's class has begun with great promise of success. The inaugural meeting took place on the 17th of last month. Many persons could not find seats, and the cheering was most enthusiastic. H. Jones, Esq., took the chair, and there were on and around the platform, Capt. Stoll, R.N., Capt. Hutchinson, R.N., Messrs Mills, C. F. Hinton, Eldrid Brown, H. Luscombe, H. Gottett, and the Rev. Joseph Wood, and others. The meeting was opened with prayer. The chairman in his remarks showed the great need for such efforts as those now being made in England by the Scottish Reformation Society—"Seeking," as he so well said, "to train in classes young men in the Romish controversy, thus making them accurately familiar with the exact principles of that system as opposed to God's Word, and so furnishing them with an authoritative exposition of the principles on which the Reformers of the sixteenth century did battle, and by which they won the victory."

The Rev. Mr Elliott delivered an impressive address, after which he organised his class. A large number of young men indicated their willingness to join the class. G. W. Soltau, Esq., County Magistrate, also addressed the meeting. A vote of thanks to the chairman was moved by Capt. Stoll, seconded by Capt. Hutchinson, and unanimously adopted. The meeting was closed by the doxology and benediction.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE Rev. D. C. A. AGNEW, of Wigtown, has kindly presented this library with the following work:—"An Exposition of the Doctrine of the Church of England in the several articles proposed by Monsieur de Meux, late Bishop of London, in his Exposition of the Doctrine of the Catholic Church." By Mr William Wat, of St Ann's, London, 1686.

Donations of books thankfully received. They may be sent to the Institute, 17 George IV. Bridge, Edinburgh, and will be gratefully acknowledged.

PROTESTANTISM AT BATH.

ON the 27th December an important Protestant meeting was held in Bath; the Rev. Hobart Seymour in the chair. The immediate occasion of the meeting was a late visit to Bath by Dr Manning, the effect of which the meeting was designed to counteract. A full report of the proceedings is given in the *Bath Chronicle* for the 2d January. The speeches were very excellent, and, in particular, a very admirable and elaborate speech was delivered by the Rev. W. E. James, in which he demolished the dogma of Popish infallibility, which Dr Manning had previously proclaimed. We regret that the want of space prevents us from giving extracts of these speeches, and especially of the speech of Mr James, to which we have referred. We hope to hear soon that training classes for Protestants are established at Bath. The young men of the kingdom must be systematically taught to meet and repel the sophistries of Rome now so rife.

LONDON PROTESTANT CLASSES.

THE meeting for the distribution of prizes, in connexion with the London Classes, conducted by the Rev. Robert Maguire, for the Scottish Reformation Society, took place on the 16th January in the Westbourne Hall, Westbourne Grove—J. N. Shaw, Esq., in the chair. The meeting, besides the chairman and Mr Maguire, was addressed by the Rev. Dr Begg, the Rev. Mr Ormiston, and others. Full particulars, both in regard to the meeting and prizes, will be given in our next nnmber.

THE GLORY OF PRAISING GOD HERE.

OUR life is nothing but as it were a web woven with interminglings of wants and favours, crosses and blessings, standings and fallings, combat and victory, therefore there should be a perpetual intercourse of praying and praising in our hearts. There is always a ground of communion with God in one of these kinds, till we come to that condition wherein all wants shall be supplied, where indeed is only matter of praise. Yet praising God in this life hath this prerogative, that here we praise Him "in the midst of His enemies," Ps. cx. 2. In heaven all will be in concert with us. God esteems it an honour in the midst of devils and wicked men, whose life is nothing but a dishonour of Him, to have those that will make His name, as it is in itself, so great in the world.—*Sibbes' Soul's Conflict.*

THE SPIRIT OF POPERY.

"A CORRUPT desire of being great in the opinion of others creeps into the profession of religion, if we live in those places wherein it brings credit or gain. Men will sacrifice their very lives for vainglory. It is an evidence a man lives more to opinion and reputation of others than to conscience, when his grief is more for being disappointed of that approbation which he expects from men than for his miscarriage towards God. It mars all in religion when we go about heavenly things with earthly affections, and seek not Christ in Christ, but the world. What is Popery but an artificial frame of man's brain to please

men's imaginations by outward state and pomp of ceremonies, like that golden image of Nebuchadnezzar, wherein he pleased himself so that, to have uniformity in worshipping the same, he compelled all, under pain of death, to fall down before it, (Dan. iii. 6.) This makes superstitious persons always cruel, because superstitious devices are the brats of our own imagination, which we strive for more than for the purity of God's worship. Hence it is likewise that superstitious persons are restless (as the woman of Samaria in their own spirits, as having no bottom, but fancy instead of faith.")—*Sibbes' Soul's Conflict.*

Notices of Books.

BRIEF THOUGHTS.*

THIS is the sixth edition of a very excellent little book, full of good thoughts clothed in simple language, and arranged in sixty-one short chapters. A text is generally chosen as the theme of each little discourse, and Bible truth is earnestly recommended, whilst human error is exposed. Two chapters are written expressly to warn men against the dangers to which they are exposed at present from the cunning devices of the Church of Rome, especially in pretending great liberality of spirit, and a tender interest in the poor.

Dr Dalton aims at writing with extraordinary simplicity, and therefore confines his vocabulary to words of one syllable. His success is certainly astonishing, but we think he would sometimes have gained much in force and lost nothing in simplicity, by allowing himself a little more freedom in this respect. We can confidently recommend his little book, and we think its peculiar simplicity will help to win for it a deservedly wide circulation.

NO PEACE WITH ROME.†

THIS "Lecture in words of one syllable" exposes and denounces the errors and wicked deeds of Rome, and urges all true Christians to an uncompromising warfare, and to a constant watchfulness against her. Rome is no mean foe. She is as sage as she is old, and as deep as she is base. You know not how soon or in what place she may show her bold face; you know not in what way she may strive to gain her end. . . . The land of our birth—where men of God in old times shrank not from the rack and from the stake—is once more the butt of the shafts of Rome, and she pours out her gold in heaps to try to bring us back to her grasp. And in the midst of all this stir on her part, and the huge strides she has made, our land is all but sunk in the sad sleep of death.

The tone of the whole lecture is remarkably earnest and sound, and we recommend it to our readers for circulation. We must, however, again express our opinion that to cramp our language by using only words of one syllable is a mistake. Nothing is needed simpler in style than the Bible or the Pilgrim's Progress, and how crippled they would be were new editions to be written in monosyllables!

IMPORTANT REVELATIONS ON HIGH CHURCH RITUALISM, SISTERS OF MERCY, &c.‡

IN July last we called attention to this pamphlet, revealing the tactics and plans of the Puseyites, by an accomplished lady. It has special regard to "sisterhoods," their nature and results. We rejoice to hear that the 18th edition of this pamphlet is now published, and that it is rapidly selling throughout the kingdom. It is sold at one penny, and ought to be read and circulated by all Protestants.

* By the Rev. E. Dalton, D.D., Rector of Tramore. London: Dalton & Lucy, 1868.

† A Lecture by E. Dalton, Secretary of the Protestant Association. London: F. Baisler.

‡ Dublin: G. Herbert, 117 Grafton Street. London: S. W. Partridge, 9 Paternoster Row. Edinburgh: Charles F. Lyon, 32 George IV. Bridge.

THE LONDON *RECORD* AND PROTESTANT SOCIETIES.

IF there be a duty more incumbent at all times on a Christian journalist than another, it is that of acting with perfect fairness; and if there be any duty imperatively incumbent on Protestant journalists at the present moment, it is that of doing nothing to cause or foster disunion in the Protestant camp, in the face of such overwhelming agencies for evil on the other side.

It is still with some reluctance, and only under an imperative sense of duty and self-defence, that we call attention to an anonymous and uncalled-for attack made in the London *Record* upon the operations of the Scottish Reformation Society in the metropolis, and upon the increase of Protestant societies generally. Several other Christian papers of London combined in welcoming the vigorous and successful London efforts of the northern society, for the instruction of young men in Protestant truth; and probably most of our readers would have expected that the *Record* newspaper, the organ of evangelical principles, and the opponent of Popery and Ritualism, would have been the last to discountenance any effort, conducted under whatever name, and especially by a clergyman of the Church of England, for the promotion of Protestant principles.

Immediately after the recent successful termination of the London classes, an anonymous letter appeared in the *Record*, signed by "An Old Protestant," professing to take small exceptions to the name chosen, with a view to more extended operations in England, but in reality exhibiting a bitter and jealous spirit of opposition. Still the editor of the *Record* declared, in a note, that the letter was "not to be construed as implying, even remotely, any depreciation of the valuable labours of the Scottish Reformation Society." As the names of Mr Shaw, whose high position as one of the guardians of Marylebone, and a member of the Metropolitan Board of Works, is well known in London, and the Rev. G. R. Badenoch, whose great services to Protestantism are also well known, and whose position is entirely beyond the reach of any anonymous assailant, were mentioned in the letter, both of these gentlemen—partly in consequence of the courteous editorial note—replied. Mr Badenoch's letter, which contained a very calm, satisfactory, and conclusive vindication of the London operations of the Scottish Reformation Society, was published in the *Record*, but the answer of Mr Shaw was suppressed! We therefore give here that answer, to supply this unfairness and lack of service:—

To the Editor of the Record.

"SIR,—My attention has been drawn to a letter in your columns of the 17th instant, (Feb.,) signed an 'Old Protestant,' in which my name has been brought prominently forward. I should not, however, have noticed the letter, had it not been that your correspondent complains that 'we Protestants are being pestered on every hand by societies claiming to do our work,' and this would seem to insinuate that I have lent myself to what he considers 'a delusion and a snare.'

"I am a member of the Church of England, and have for many years happily sat under the ministrations of the minister of Portman Chapel. It is years since I became connected with the Scottish Reformation Society; but, notwithstanding, I have been since invited to join several of the Protestant societies in London, and have endeavoured to assist and co-operate with all of them.

"Being, however, deeply impressed that there is but one system which, with the blessing of God, can remove the great darkness and ignorance that exist in the land

in regard to the first principles of the Reformation, I have always endeavoured to point out the absolute necessity of giving thorough instruction to our young men in England similar to that so successfully pursued by our friends in the North; and I confess I have used my utmost endeavours with the Scottish Reformation Society to establish a similar course of Protestant instruction also in London. If your correspondent will kindly show that this field is already occupied, I shall be glad to give my humble co-operation in so excellent a work. Matters are, however, now so serious, that it becomes every friend of Protestant truth to lay aside minor differences, and to put forth every energy in all directions to meet a common foe. Moreover, if your correspondent can suggest any improvement upon the system of instruction referred to, and which has already shewn itself to be productive of *so much* good, I shall be too glad to receive his suggestions. And I hope he will at once banish from his mind any idea that the present movement will interfere with the work of other societies. And as I hope we are all animated with a sincere and earnest desire to advance God's work, I beseech your correspondent to come forward and lend his aid and advice to so great and important a cause.—I am, &c.,

"(Signed) A. N. SHAW."

The matter should surely have ended here; but the Editor now resumed the attack himself, endeavouring, most unfairly, to couple the name of Mr Badenoch with an old pamphlet with which he had no connexion whatever, and complaining generally of the multiplication of Protestant societies in London. This unexpected attack was immediately repelled by Mr Badenoch; but, we regret to say, no apology or retractation was made, whilst the complaint in regard to the increase of London societies was renewed.

Are we really such children as not to know that Christianity and Protestantism are of no country, and that the present battle concerns all the three kingdoms alike? The people of Scotland have before rendered service to the Protestantism of Britain, and they are sacredly bound to do so still. "The field is the world," and the place for Protestant effort and Protestant contribution is the front of the battle, wherever this may be.

We believe that the English Protestant people, without exception, have as cordially welcomed their new allies as the allied army welcomed the vigour of the Scots Greys and the bayonets of the Highlanders at Lucknow and Waterloo. Does the editor of the *Record* know how much Protestant work remains undone in London? or does he doubt that extending a knowledge of the principles of the Reformation is the most effectual way, not only to oppose Romanism, but to preserve Protestantism? Does he know that bills favourable to Popery are constantly hurried through Parliament? Instead of blaming the Scotch for seeking to make their opposition to Popery more effective by establishing a head-quarters in London, he should rather rejoice and pray that the Irish Protestant societies also should follow so good an example. Does he know the actual state of profound ignorance which prevails in England on the subject of Popery, and out of which the Church of Rome is making so large a harvest? We propose to enlighten the community on this subject from the inspection of eye-witnesses. We are convinced that if it actually were known, no real Protestant, however jealous, could fail to rejoice at every accession of agency on the Protestant side in London, whether in the form of new associations or new publications. The present state of things demonstrates that the existing plans are utterly insufficient, and there the matter should end. We trust and believe that the Scottish Reformation Society will only redouble their efforts, cheered, as they are, by the approbation of many of the most enlightened Protestants in England, and unmoved by opposition. An intelligent Christian corres-

pondent in the south of England expresses as follows what we have reason to know is a general impression, and we do hope that this unprovoked and unseemly warfare shall now cease :—

"I feel much interested about the London classes, and think the plan most admirable. If such could be established in every town, it would be a blessing to the young men, and the country generally.

"I have been sorry to see in the *Record* a painful correspondence about the Scottish Reformation Society's work in London, which does not show the Editor in a very favourable light. I have felt deeply for Mr Badenoch, whose Christian replies do him credit, and form a *complete contrast* to the equally insulting language of the 'Old Protestant,' and that of the Editor.

"I sincerely hope, however, that the *apparent* object may be *frustrated*, and that instead of what the Editor has said proving injurious to the funds, it may have *quite a contrary* effect. It would on myself I know. That is not meant in disparagement of any of the other Protestant Societies, as I send a trifle to most of them; but I think the Scottish Reformation Society's plan most excellent, and the work they have undertaken most important."

It is well that our readers should know that the English efforts referred to, and by which already 700 young men in London have been trained by the Rev. Robert Maguire in a knowledge of Protestant truth, are only part of a great plan by which every large town of England shall, by the Divine blessing, be brought under the influence of similar training. Nothing, at the present moment, is more urgently needed. Hence the importance of preventing these initiatory efforts from being arrested or misrepresented; and in regard to this we make a confident appeal to the Christianity and Protestantism of England.

It is interesting also to find the young men themselves who have enjoyed the benefit of the London classes, expressing their strong sense of obligation, and their calm disapprobation of the unwise and ungenerous course pursued by the *Record*. Here are a few of their letters to Mr Badenoch on the subject :—

41 GRANVILLE SQUARE, LONDON, W.C.,
February 11, 1868.

DEAR SIR,—I regret to learn that statements have appeared in print calculated to lower the Scottish Reformation Society in the estimation of the public; and as a debtor to that Society for almost all my knowledge of the Romish controversy, I cannot forbear writing you a line to say that you have my heartfelt sympathy, and my promise to do all I can to promote its interests.

The classes conducted by the Society are, in my view, the most practical means yet devised for leavening society with the principles of our glorious Protestantism, and I think I am not going too far in saying that if they had been ten times as well known as they were, they would have been ten times as numerously attended. My experience of Romanism has been almost exclusively confined to Canada, but there its hateful effects are apparent, as in other countries. The legislature, the public schools, and the municipal institutions of that country, are largely influenced thereby.

I heartily approve of the plan of the Society, therefore, as its object is to supply young men with *information*, as to what Popery really is, and Romanists themselves have no reason for objecting to our quoting from their authorities for the purpose. I, as a Protestant, would rejoice to see a Roman Catholic priest give lectures on Protestantism, fairly quoting from our *one text book*, (the Bible,) and giving our interpretation of it. After all, the only motive sufficient to induce me to enter a controversy, is a desire to see some turned from the error of their way, and its imminent danger. Few Roman Catholics imagine the degradation to which they subject our Lord in the mass, according to the service of their Church. Could we but get Roman Catholics to believe in this degradation, they would soon be converted. Having several personal friends amongst the priests of Toronto, I cannot say they are all insincere in their belief, and they, I am sure, as well as the people, need to be shewn the hideousness of that system which has been hidden to them by their long familiarity with it. Hoping you will excuse this hurried scrawl, believe me, &c.,

(Signed) EDWD. WEBB.

Rev. G. R. Badenoch, 12 Haymarket.

6 Albion Grove, West Barnsbury Street,
London, *February* 11, 1868.

Rev. Sir,—Allow me to express my sincere sympathy with your Society, and to you in particular as general secretary, under the circumstances in which the Society has been placed by the recent unfaithful articles and comments of the *Record*.

Had your Society come into England, and into London, and begun a work which was already being done with the greatest success by other English Reformation Societies, I should consider it a selfish and inexcusable innovation; but to my knowledge, and I have been a resident in London for some years, no other Society has ever attempted to do such a mighty and blessed work, as has been carried on during the past year by your agency.

How God has blessed your work must be well known. May He continue to give you encouragement and success. I feel assured I need say no more, but pray accept the sincere sympathy of your humble servant,

(Signed) Lawrence Mayor.

London, 20 New Bond Street,
February 10, 1868.

Dear Sir,—It was with feelings of the deepest regret that I heard of the treatment the Society you represent had received at the hands of the editor of the *Record*, knowing, as I do, the great benefit it has already conferred upon the young men of London during the short time it has been established there.

My object in addressing you is to encourage your committee in the work they have taken in hand, and to show them that their work is not in vain in the Lord. Previous to the institution of the classes at the London Coffee House, under the Rev. R. Maguire, I was most lamentably ignorant of the why and wherefore of the great questions that were unsettling the religious world. I had many times the desire to get more information on the subject, but owing to the great difficulty of seeing really trustworthy works on the matter, and several other minor reasons, I had never done so. I hailed, therefore, with great joy, the advent of your Society among us, and I found it fully to answer my expectations. I can now more plainly see the fearful character of that system which, by its craftiness, is so calculated to lead men and women, whose minds are not imbued with the truth, into everlasting perdition. I have had my faith in the great Protestant principles of the Reformation increased, and I trust that now, under the blessing of God, I shall be able at any time to give an answer to any that asketh for a reason of the hope that is in me.

Let me say, in conclusion, that by God's help the Society must prosper, and it will ever be my prayer that it should be so,—I am, &c.,

(Signed) J. Wordley.

12 Grafton Street East, W.C.,
10*th February* 1868.

Rev. Sir,—As one of those who have reaped great advantages from the Protestant classes conducted by the Rev. R. Maguire, under the auspices of the Scottish Reformation Society, permit me to express my obligation to that Society, and to offer my heartfelt sympathy with its committee and officers in the painful circumstances under which they are placed, through the hostility of those from whom better things ought reasonably to be expected.

The recent articles in the *Record*, calculated as they are to mislead those at a distance from the scene of the actual operations of your Society, by representing it as antagonistic to other existing societies in the metropolis bearing the same titles, and *supposed* to be doing the same work,—has called forth expressions of very considerable dissatisfaction from those who are acquainted with the working of your Society, and this feeling, I am persuaded, will increase as these articles become more widely known.

I have no hesitation in stating as my conviction, that the Scottish Reformation Society has supplied *a great want* in the metropolis, by the establishment of the Protestant Educational Classes, by means of which a large number have attained to a knowledge of the pernicious doctrines of Rome and her imitators, who, like myself, could not have obtained it in any other way.

The articles in the *Record* point to other societies existing in London similar in character, with the same object in view, in short, doing the *same work*. This, I think, is the point calculated to mislead, and for my own part, I am prepared to say, in reference to these societies, that such statements are incorrect. I know of no agency connected with these societies that has ever attempted the work carried on

so satisfactorily, and with such beneficial results, as that of the Scottish Reformation Society, by means of these Educational Classes.

On more than one occasion I have personally endeavoured to obtain, through the medium of one of those societies, certain information respecting Romish dogmas and authorities, which I had no other means of obtaining. On each occasion I received the most vague and decidedly unsatisfactory replies, and though this Society is in possession of a valuable library, I was told that this "*was only for the use of the Committee.*"

Another of these societies is of some prominence before the public by its meetings, &c., at which certain exposures are made, and much declamation, calculated to excite the feelings of the audience. I have failed to trace, in any of those who attend its meetings, any intelligent appreciation of the real questions at issue between Popery and Protestantism, so as to be able to meet and repel the foe. The excited feelings speedily evaporate, or settle down into mere prejudice, little calculated, I fear, to advance the cause they advocate.

These are two leading societies of the metropolis. There are others whose influence is merely local. It is plain, I think, they *do not* do the work undertaken by the Scottish Reformation Society; and as this is the only practical and efficacious means of fortifying the minds of Protestants, especially of the young, against the insidious advances of Popery, I sincerely hope—and I am expressing the feelings of many others—your committee may not become discouraged by the hostile attitude of the *Record*, but will with greater vigour prosecute the work so well and so happily begun.

Wishing you God speed in the great and good work, and with the prayer that our gracious and loving Father—without whose Spirit's aid nothing is strong and nothing is holy—may vouchsafe His choicest blessings on all your labours, and that so the Society may become increasingly useful and prosperous.—Believe me to be, &c.

(Signed) ROBT. WILLIAMS.

16 ELLIOT'S ROW, ST GEORGE'S ROAD, S.,
LONDON, 11*th Sept.* 1868.

REV. SIR,—Having been informed that there have been some allusions made in the *Record*, derogatory to your Society respecting its exertions in the channel of Instructive Classes, I take the opportunity of offering a few remarks by way of support to your Society against such allusions, having been a member of the London Coffee House Classes.

I was induced to attend the lectures by having had brought to my notice the subjects in the syllabus proposed to be treated of, and I am happy to be able to say that I was satisfied beyond measure with the knowledge I there obtained; and I confess myself surprised indeed at the plain manner that the Romish Church was condemned from even her own authorities. Had I not attended the classes, I must, without doubt, have remained ignorant of the knowledge of the points at issue between the Romish and English churches; and I shall for ever feel grateful to your Society for having had the opportunity of obtaining such knowledge on so important a subject. The beneficial results of these classes must be indeed incalculable to a growing generation, there being no other society that has taken such a step as that persevered in by your Society; and there cannot be the least shadow of a doubt, but that these classes have been, and still will continue to be, a great success; and I am sure, sir, that for any person, much less a newspaper as the *Record*, to speak ill of your Society, must be entirely ignorant of its good work and beneficial results. I therefore would urge your Society and its Committee (if any exhortation from my feeble pen would be of any influence) to continue and persevere in the good work begun, and extend it far and wide, and not to recross the "Border" till its designs are fully accomplished and crowned with success, so that all who may have been brought to feel the beneficial influence of the instruction imbibed at the classes instituted by the "Blue Bonnets," may for ever rest thankful in having had such a society among them as the Scottish Reformation Society.

I trust that, if any have suspended their aid, they may be speedily brought to know that a grievous injustice has been done to a good and worthy Society, and will return to its aid with redoubled energy and vigour.

Trusting, therefore, that out of the cloud may come a blessing, I remain, &c.,

(Signed) SAMUEL C. EDMONDS,
A certificated member.

St Thos. National School,
Waterloo Road, So., *February* 11, 1868.

Rev. Sir,—Being a member of the Rev. R. Maguire's Classes of the Scottish Reformation Society, I could not rest till I had written to you to express to the Society, through you, my thanks for the good, both intellectually and morally, that I have received from attending those classes. Young men of London ought to feel very thankful that such classes were formed.

There was a want (and that a great one) for instruction in the Romish controversy; your invaluable Society has met that want. Our meetings have been pleasant ones; every member, I am sure, must have profited by the instruction.

May God's blessing rest upon the Society, and may it receive every encouragement to go on in its good work and prosper, as I am certain it will. I pray God that He will remove every obstacle and difficulty in the way of the Society doing its work. I hope the Society may be enabled to open other classes in other parts of London, as well as in other parts of the kingdom.

I have attended both sessions. In the first I obtained honourable mention; in the second I obtained the third prize.

Trusting, dear sir, that you will receive these remarks of mine, and allow me again to express my deep sympathy with the Society, believe me to be, &c.,

(Signed) A. Harrison.

16 Grove Place, High Road, Tottenham,
February 8, 1868.

Dear Sir,—It having been considered advisable at a small meeting of Prizemen, held last evening, that those present should in writing give you their opinions on the efforts which the Scottish Reformation Society are now putting forth to stem the tide of Romanism and Ritualism in this country, I have very great pleasure in stating that I consider the classes which have been, and are now being held, are of the greatest importance, and calculated more directly than any means which have yet been tried, to arouse and awaken the people of England to a sense of their peril.

Declamation is of no use. We want solid instruction; and this I can testify was given in the class to which I belonged. I have derived great benefit from the course of instruction received. Before, I knew nothing of the question at issue. Now, although perhaps imperfectly acquainted with some of the arguments used, I feel that I have solid ground upon which I can stand if brought into contact with, and engaged in controversy with, members of the Romish Church. And, besides, I have had such a desire awakened to fully investigate the matter, that I have purchased books, and am studying Latin, and attending the Reading-Room of the British Museum, all with the hope that at some future time I may become fully acquainted with the subject, and qualified to instruct others on that most important topic.

I sincerely thank you and all connected with the Society for starting these classes, and I trust they may continue and prosper, and be the means of enlightening thousands on thousands of our countrymen, and cause not only Englishmen and Scotchmen, but also Irish and Welsh, to stand side by side, presenting a firm and unbroken front, opposed to the errors of Romanism.—I am, &c.,

(Signed) D. J. Deane,
1st Prizeman, Session February to May 1867.

19 Colman Street, London, E.C.,
11*th February* 1868.

Rev. Sir,—I have read the tract entitled "The Protestant Institute of England," and have heard read the discussion that has ensued thereupon in the *Record*, which has resulted in a very discouraging article in that paper, and calculated, somewhat injuriously, to affect your Society.

I desired much to obtain information on the points at issue between the Church of England and the Papistical party, but had no opportunity of learning anything in relation to them, with any advantage, until the prospectus of your Ludgate Hill Class appeared, so ably conducted by the Rev. Robert Maguire. This opportunity I gladly seized, and shall for ever owe a debt of gratitude to the Society that instituted the Class, and the Lecturer that conducted it.

I would never have believed the facts that I heard there stated, had they not been read to us out of the very "Text Books" of the Romish party; and I am sure, sir, thousands upon thousands of people in this city are entirely ignorant

of the facts that we heard read, as, otherwise, they could not attach themselves to a Church and party so destructive to all true religion and morality.

There can be no doubt that there is great need for instruction on the important questions at issue between the Church of Rome and the Church of England; that there is no society which has undertaken, or is undertaking, to instruct the minds of the people in so important a subject; and that the system of Class Education enunciated by your Society in London is a great success.

I wish that other classes, more thoroughly diving into the subject, were formed; and could any influence result from my feeble pen, I would earnestly urge you and your Committee to continue and increase the good work it has begun, remembering the words of the wisest of men, "Cast thy bread upon the waters, and it shall return unto thee after many days." I do not doubt, sir, but that it will return to you, if not in redeeming many thousands of souls from the pernicious influence of the corrupt Church of Rome, in the deep gratitude of almost every member of the classes established by your excellent Society.

I regret my present means do not enable me to contribute my mite towards the spread of the good cause, "the maintenance of true religion and virtue," but with God's blessing I may some day be in a position to become a subscriber to the funds of the Scottish Reformation Society.—I am, &c.,

(Signed) J. Thos. Edmunds, jun.,
2d Prizeman at the Ludgate Hill Class, 1867.

5 Royal Exchange Avenue,
London, E.C., 10*th February* 1868.

Dear Sir,—It was with surprise and regret that I heard of the attack the *Record* had made on you personally, and the valuable Society which you represent; and it would ill become me, who have gained so great advantages from the classes conducted by Rev. R. Maguire, were I not to offer you my cordial sympathy in the present time of trial and difficulty. Brought up in a town where Romanism has a strong foothold, and taught to dislike that iniquitous system, I nevertheless could not have given a reason why I disliked it, nor should I ever have been able so to do but for the classes which the Society instituted. And there are many of my friends who have been equally enlightened with myself. I think, if you put the very contradictory articles and letters in the *Record* by the side of the unanimous voice of those who have attended the classes, that the public will see that you have the truth on your side, and that such a means of checking the spread of Romanism was greatly, very greatly, needed.

Wyckliffe, Luther, John Huss, and all the great witnesses for the truth had to suffer persecution, but I feel that you will have the greater sympathy from your supporters, inasmuch as you suffer persecution from those who ought to bid you God speed.

"When I am tried, I shall come forth as gold," said the patriarch, and I have no doubt (for your object is to further God's kingdom) that you will come forth out of this ordeal not only unscathed, but refined and purified. I trust and pray that God may still give you favour in the eyes of those to whom you have looked for help, and that this hindrance may only induce you to go boldly on.—Again expressing my sympathy, and praying for you in this time of anxiety, I am, &c.,

(Signed) Edward N. Edmunds.

7 Camden Street, Camden Grove, Peckham,
11*th February* 1868.

Dear Sir,—A friend of mine and fellow-student at the educational class of the Scottish Reformation Society, held last winter at the London Coffee House, has informed me that reports have got abroad somewhat discouraging to the very excellent Society of which you are the secretary.

I am sure, sir, those who circulate such must be entirely ignorant of the work begun and carried on by your Institution, and that they could never have seen the patience and enthusiasm of that class, which I shall long remember with affection.

I was desirous of learning what were the real points at issue between our own Church and the Church of Rome; and however much I desired to learn, I had no opportunity of doing so until I saw the prospectus of the class first alluded to. I then availed myself of the opportunity thus afforded, and must say that I greatly value the knowledge I gained thereat. I wish others were soon to be established probing still further the subject, and I am sure that many others concur in my wish. I do most earnestly hope neither you nor your Committee will in any way relax their

admirable efforts, but that "The Blue Bonnets" will, having glided across the border, not depart till they have spread broadcast, in more and more abundance, the seeds which they have as yet but scantily sown; and that ere long, through its influence and that of other good societies working hand in hand, we shall see the ritualistic party speedily disappear, and the truth protested and emphasised again in the ascendant, where it must ultimately be.—I remain, &c.,

(Signed) GEORGE COOPER.

We hope the editor of the *Record* will now be satisfied that in listening to sinister reports and imperfect information from "Old Protestants" and others, he has committed a great mistake, which it is hoped he will not repeat.

THE NEW SESSION OF PARLIAMENT.

(From our Parliamentary Correspondent.)

LONDON, *February.*

PARLIAMENT meets this session under circumstances of no common interest and gravity. Although the work of the year is well defined in the necessity of completing for the three kingdoms the reform which was last year confined to England, still there are various indications that reform will not occupy all the energies of the members of the two Houses. The critical condition of Ireland will be taken advantage of by the various factions and parties for their own purposes; and it behoves the friends of the Protestant Reformation to be more than ever on the watch that the cause which is so dear to them should receive no damage. The course of parties was made sufficiently plain before Parliament assembled, and we are now to witness the fruit of their councils. The Fenian outrages must have been received as a benefit by many of those who are dissatisfied with the present institutions of the land. They have intensified the spirit of hostility towards the Established Church, though it is well known that the Fenians themselves never allege the Church as a grievance, and that its removal to-morrow would not bate one jot of the hostility they entertain towards England. It is not difficult, however, to see how the cause and effect are connected together in the minds of the Roman Catholic clergy of Ireland, and how it happens, for instance, that Dean O'Brien and his clergy should have thought this the proper time to renew the obsolete cry of a repeal of the Union. Unfortunately, it must be admitted that Fenianism possesses a sort of attraction in the minds of the laity among the Irish Romanists; and thousands who would shudder at the idea of becoming active Fenians themselves, have a kindly feeling, and a sort of admiration, for those who have taken the oath. The clergy are raising the old cry for repeal. By raising it, and still more by the seditious and inflammatory address which accompanied it, they showed their people, that if they were forbidden to encourage Fenianism, yet at least they were as much enemies of the English connexion as the Fenians could pretend to be. Such a claim is equally disloyal, equally destructive to the empire if it were acceded to, while it has the advantage of not exposing them to the penalties of treason. The prudence of such a course at least may well be questioned; but it is gratifying to observe, that they have not raised themselves even in the estimation of their own people by the movement.

But it is not the Roman Catholic clergy only who have shown a dis-

position to make Ireland the battle-field of political party. Politicians of different shades of opinion are crying out that the time has come when something must be done with the Protestant Church; and the leaders are propounding their plans. We regret to find that among those who are hostile to its existence in its present shape, the majority are in favour of dividing its endowments among the different denominations,—or in other words, for the indiscriminate endowment of all religions. Lord Russell has put forth substantially this plan in his letter to Mr Chichester Fortescue, in which he reiterates his project of last session, supplemented and illustrated with the results of a personal visit he made to Ireland during the recess. Mr Bright, too, has refurbished and brought forward again the plan which he suggested some years ago for dividing the present ecclesiastical endowments of the Irish Church among the Episcopalians, the Presbyterians, and the Roman Catholics, in proportion to the number of adherents of each Church, and then setting each Church free from all State control. It is not to be supposed, however, that the Establishment will submit to martyrdom without a struggle. The magnitude of the danger has thoroughly alarmed the adherents of the Establishment, who are banding themselves together everywhere in their own defence, and who lately held an aggregate meeting in Dublin, which surprised even their opponents by the numbers, the influence, and the enthusiasm of those who attended. Nor have the Presbyterians been unmoved spectators of a crisis in whose issues they are so deeply interested. It might be assumed, indeed, without any protest on their part, that the Presbyterians of Ulster would never agree to any plan which had for its basis the granting of public money to the Roman Catholic Church. They will also as a body, and with few exceptions, resist every attempt to deprive them of their hereditary right to their own *regium donum*.

Here are the elements of much future controversy and discussion. It is satisfactory to find that the advocates of indiscriminate endowment, who are the most formidable antagonists we have to dread, will not be allowed to have either in Parliament or elsewhere their own way. As for the ministry, they will not raise the question; their excuse is plain and plausible. In the first place, they last session appointed a commission, which is now engaged in its task of inquiring into the revenues of the Irish Church, and the present mode of their distribution, with a view to future improvement; and it would be ungracious in them to move in the matter until that commission has presented its report. In the next place, the question itself is so important, and so much affects the interests of future generations, that it ought not to be taken up by a Parliament elected by a constituency self-condemned, which is about to expire, and which has its hands already full of more work than it can possibly get through. It is a question that must be dealt with by a future Parliament, elected by a new constituency. This answer will not, of course, satisfy the Irish Roman Catholic members, nor the more devoted opponents of all religious Establishments; but even they must agitate the question more with the hope of keeping it alive for the future, than in any hope of effecting a permanent settlement. It may be taken for granted, we think, that the Establishment, which has already survived so many attacks, is not destined to fall this year. There are, however, other questions of a kindred nature, which are sure to be brought up in the course of the year. The supplementary charter to the Irish University, by

which the Whigs endeavoured to steal a march on the friends of mixed education just before they went out of office, has now been pronounced illegal in the courts of law. It is said that Lord Mayo, the Irish Secretary, has a plan in preparation, by which he hopes to reconcile the contending forces in this matter. It is possible that he may propose to buy off the opposition of the Irish members for a time, by granting a charter to the Roman Catholic University; but this would be strenuously resisted, not by Protestants only, but by all who care for a liberal education. There are also symptoms that the Irish Government is prepared to make various concessions to the Romanists in the system of national education; and altogether it is certain that the course of Lord Mayo on all these questions will require to be carefully watched. In England, also, we must be prepared for new demands. The agitation respecting Roman Catholic chaplains in jails is sure to be renewed; and though we have heard little of late respecting the State persecutions endured by Roman Catholic paupers in workhouses, we may be sure that this will not be forgotten when the proper time, in their eyes, comes. Altogether there is enough of menace in the session now opened to make the friends of Protestantism of all parties wakeful, active, and energetic.

SCHOOL COMPETITION ON "FOXE'S BOOK OF MARTYRS."

A MEETING of the members and friends of the Scottish Reformation Society was held at Edinburgh on Monday, Jan. 27, in the Hall of the Protestant Institute, for prayer and conference, and to give the prizes in connexion with the school competition on "Foxe's Book of Martyrs." The meeting turned out a most interesting and cheering one. The Rev. Dr Begg took the chair. There were on and about the platform the Rev. J. M'Dougall, Rev. J. Roberts, Rev. W. Nisbet, Rev. Dr Wylie, Rev. John Thomson, General Wahab, Colonel Davidson, Colonel Young, Captain M'Kenzie, John Dick, Esq., J. G. Greig, Esq., J. Braidwood, Esq., &c., &c.

Dr Begg, after devotional exercises, said that the object of the meeting was twofold—to state what work the society had done in England during the last twelve months, and to distribute the prizes which had recently been competed for by the schools of Edinburgh on "Foxe's Book of Martyrs." Dr Begg, in reference to the first, mentioned that the society had sent various agents to the principal towns in England, who had done important service; that the society had been engaged in resisting Romish measures in Parliament; and referring specially to the classes in London, said that no fewer than 700 young men had been under training in London during the last two sessions; that 188 had competed for the prizes on written examinations; and that the prizes amounted in all to about £113. He then at some length pointed out the importance of London as the great field on which the battle of Protestantism must be fought, not only for this country, but in some respects for the world. He stated that another class was about to be established in Islington; and that a class for the teaching of shorthand, with a view of training Protestant reporters for the newspaper press, was established. He mentioned that a Protestant class had been established in Plymouth with great success, and trusted that these were only the beginnings of more wide-spread efforts.

Mr Brown, one of the agents of the society, read a short statement detailing the work which he had been enabled to do for the society in various towns in England, pointing out the encouragements and discouragements he met with. He showed that Romanism and Ritualism were there making great progress, and that many of the people displayed much ignorance and apathy on the whole question; and hence the need of more extended efforts, with a view of enlightening the whole community. He also pointed out that there was much to encourage the society in prosecuting its labours in the south.

Mr Badenoch then stated that the prizes which had recently been offered by the society for those children manifesting the most perfect knowledge of "Foxe's Book of Martyrs" in all the day and Sabbath schools of Edinburgh, had taken place in the hall of the Protestant Institute on Saturday last,—that thirty-six young persons had undergone both an oral and written examination; and that Mr Graham, Head-Master of the Normal School, Moray House, at the request of the committee, had conducted the examination.

Mr Graham then read the following report :—

"My report is very short. Thirty-six young people, all under sixteen years of age, presented themselves for examination, which was partly oral and partly written. The oral part consisted of eighteen questions, involving short but very testing answers. The written part embraced sixteen questions requiring fuller knowledge than the others, and giving opportunity for testing range as well as accuracy of information. During the progress of the written examination and after, the young people were brought into the library one by one, and the same questions were put to every individual. This occupied nearly four hours; and although it proved a very laborious work, it was to those engaged in it a very delightful one. In my time I have taken part in many examinations, but I have never had to do with one in some respects so interesting as this. The readiness with which the answers were given, and their general accuracy, showed that the little volume, which, however, contains a great deal of matter, had not only been read and re-read, but had been studied to advantage, and had become almost part and parcel of not a few of the candidates. Not many of this audience would care about being too closely pressed upon such subjects as a *præmunire*, the old claim of the clergy for immunity from punishment for crime before degradation, or the law and practice of England in connexion with Legatine courts as opposed to those of the King; and yet on Saturday we found that not a few of the young people could thread their way quite easily through these intricacies, their minds being at the same time saturated with those most interesting, touching, and pious details of the work which, acquired when young, are never to be forgotten. I could enter into detail here if it were to advantage. I may just say that there was one case which really surprised us. Every question was answered. It was the only instance, and the time occupied was just the half of what had been taken by any other. I believe if, instead of eighteen questions, a hundred and eighty had been put, the result, that is, not one failure, would have been the same. Had it been consistent with the terms of the competition, I would have proposed that the youth, who gave the number 16, should be classed as a *double first*.

"Two hours were allowed for the written examination; had it been thought advisable to give three, I believe some of the answers would have been perfect.

"The result for a first attempt I consider highly satisfactory. Doubtless if a new opportunity shall be given in this city, a greater number will present themselves, and the area of examination being enlarged, the benefit will be largely increased. But there is no reason why this should be confined to Edinburgh. It is desirable that other towns in Scotland should go and do likewise; for if in the perilous times in which we live it is desirable that the people of this country should have during their lifetime what the great Argyle died professing, I mean 'a heart-hatred of Popery,' there is no surer means of securing such a result than an intimate and intelligent acquaintance with 'Foxe's Book of Martyrs.' GILBERT GRAHAM."

"Edinburgh, 28*th January* 1868."

The sealed envelopes were then opened by the chairman in presence of

the meeting, the names of the successful competitors read out, and the prizes presented to them. Twenty-five young people thus secured prizes, and they seemed to represent schools in all quarters of the city, as well as in Portobello, Newhaven, and Morningside. The young people as they presented themselves excited great interest on the part of the audience.

The following are the names of those who secured prizes, with the schools to which they belong:—

(1.) Prize of £1 each.

Walter Lumsden, Broughton Street Heriot School; Jane Fraser, Dr Andrew Thomson's School; Mary Park, Dr Nisbet's School, Borthwick Close; George Goodfellow, Duncan Street School, Newington; Robert Reid, Dr Bell's School, Greenside.

(2.) Prize of 10s. each.

John Greig, Moray House, Canongate; Robert Mohr, Dr Bell's School, Greenside; Andrew Porteous, Moray House, Canongate; Thomas Francis Isacchi, Dr Bell's School, Greenside; Daniel Gray, Moray House, Canongate; Jessie Smart, St Stephen's School; William Seaton, Lancasterian School; George Dickson, St John's Episcopal School; Frederick Ross, Morningside Subscription School; Barbara Shuan, Moray House, Canongate.

(3.) Prize of 5s. each.

Agnes Kay, Free St Mary's Sabbath School; Mary Begbie, St George's School; Agnes B. Hodge, Newhaven Parish School; Elizabeth W. H. Drysdale, Free St Bernard's Sabbath School; Joseph Andrew, Dr Andrew Thomson's School; Wm. John Loy, Free St Mary's School; Hector Cameron, George Heriot's School; Charles Smith, Free Tolbooth School; Helen Campbell, Free Tolbooth School; Alex. Telfer, Moray House, Canongate.

After a brief address by the chairman, pointing out the vast importance of the competition, and of extending similar efforts to all parts of the kingdom, this most interesting meeting was closed with the benediction.

In order that our readers may be able to judge of the nature and scope of the questions answered by the young people in writing, the subjoined is a copy of the examination paper:—

FOXE'S BOOK OF MARTYRS.

Examination Papers for the Schools in Edinburgh, 25th January 1868.

1.—Name the Roman Emperors, in their order, under whom the persecutions of Christians took place.
Give an account of the fourth persecution.

2.—What anti-popish doctrines did the Waldenses hold?
Relate some incidents connected with the persecution of the Waldenses in the 17th century.

3.—Give an account of the origin and principles of the inquisition.
Describe an auto-da-fe.

4.—Give a short account of each of the following:—Jerome of Prague; John of Huss, John Wyckliffe.

5.—State the circumstances under which Patrick Hamilton and George Wishart suffered.

6.—Give the substance of the remarkable conversation between Fecknam and Lady Jane Grey.

7.—Name the most distinguished martyrs in the reign of Mary of England.
What were the circumstances under which Archbishop Cranmer delivered his last address? Give the substance of this address.

8.—What lessons may we learn from this history?

SCOTCH ROMAN CATHOLIC HIERARCHY.

THE *Glasgow Evening Citizen* says :—"We have it on good authority that a Roman Catholic hierarchy is about to be established in Scotland; that Bishop Lynch, at present residing at Carstairs, is to be the archbishop or cardinal; and that Father Parkinson, an Oxford convert, is to be bishop of Glasgow."

FOXE'S BOOK OF MARTYRS—A GOOD EXAMPLE.

AN agent of the Scottish Reformation Society, presently labouring in England, reports that a friend, on reading the letter in our pages, some time ago, as to offering prizes to schools, has acted upon the suggestion, and has circulated 220 of "Foxe's Book of Martyrs" among the children of the Wesleyan schools in ——, and is offering prizes to those who will stand an examination on the contents of the book. 250 copies have been circulated in another school; 100 in another place; 150 in another place; 12 in the village of ——; and 80 in another; and 50 privately. This is an example which might be imitated in all the towns and hamlets in the kingdom. Our readers may remember that each copy of the book costs only 2d, and may be had through the Scottish Reformation Society, or the Book Society, 28 Paternoster Row, London.

THE POPE AND THE APOSTLE PETER.

COLCHESTER.

DEAR SIR,—The accompanying lines were written by my son; and it occurred to me to send them to you, *in case* you may think them worth a *corner* in *The Bulwark*. Wishing your work "God speed," I am, &c.

THE 1800TH ANNIVERSARY OF ST PETER'S MARTYRDOM AT ROME.

The great gathering of cardinals, bishops, &c., at Rome, to celebrate this event to-day, June 29th, (St Peter's day,) with extraordinary pomp and magnificence, has given occasion to the following lines:—

The hum of a great preparation
Is heard in Babylon Rome;
It is for the grand celebration
Of St Peter's martyrdom.

Imagine a drunken harlot—
Drunk, too, with saintly blood—
Pretending, deck'd in scarlet,
To honour a saint of God.

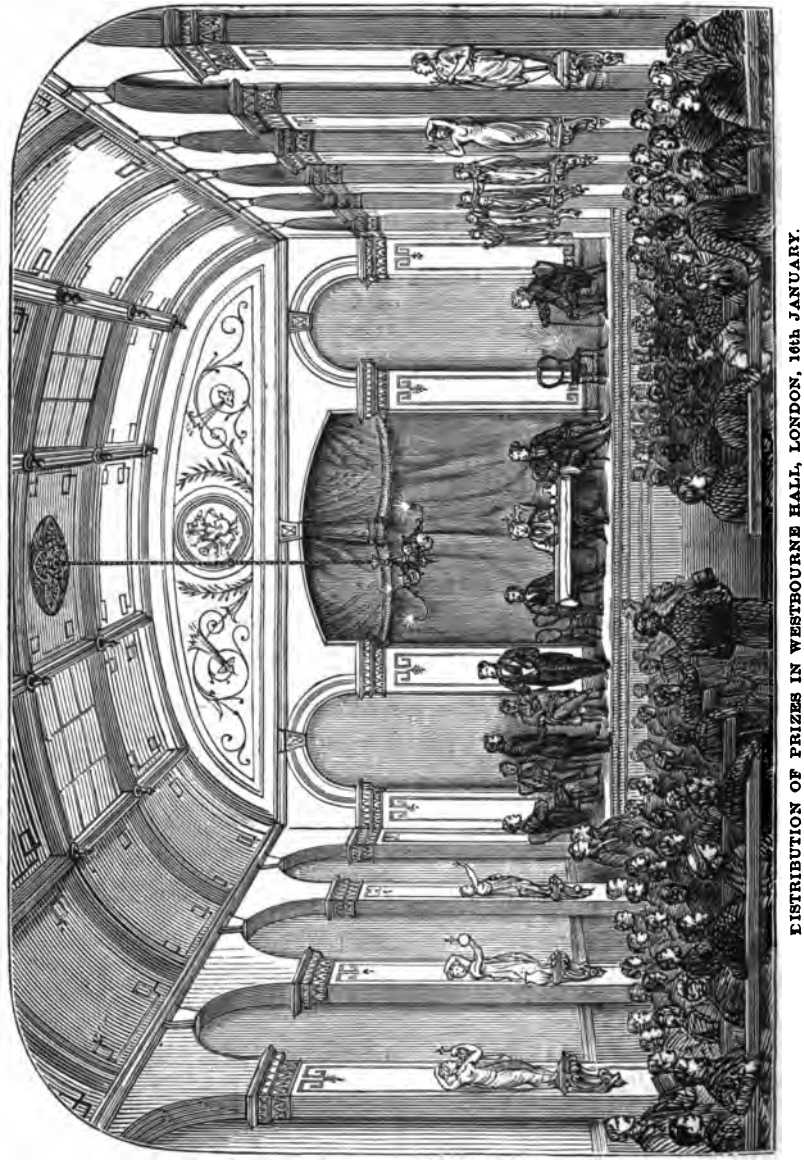
Why, madwoman, cannot you see,
You invoke the bolts of Heaven,
You will not suffer your sins to be
Forgotten, much less forgiven.

Did Peter worship idols?
Did Peter invent new creeds?
And all those abominations
Which cursed presumption breeds?

Was Peter consumed with lust
For earth-begotten gold?
Were the honours due to Godhead
Claimed by the saints of old?

Did Peter presume to exercise
The functions of a King,
Who rules the boundless universe?—
You know he did no such thing.

If you are so mindful of Peter,
Tread, then, in the steps he trod.
If you want to celebrate Peter,
Walk as he walk'd with God.



DISTRIBUTION OF PRIZES IN WESTBOURNE HALL, LONDON, 16th JANUARY.

THE LONDON PROTESTANT CLASSES.

THE London Organisation of the Scottish Reformation Society has been, as our readers know, for the last two sessions engaged in a movement in England, the object of which is to counteract the efforts of the Church of Rome in this country. The system adopted is this: A class of young men is formed and appointed to assemble weekly in some central and convenient place of meeting, where they are systematically instructed in the doctrinal points at issue between the Church of Rome and Protestantism in general. At the close of the session, which generally consists of three months, they are examined, so as to test the extent of their knowledge of the subjects in which they have been instructed, and those of them who show themselves best qualified, on a written examination, receive prizes, varying from £1 to £10 each. Hitherto the Rev. R. Maguire, M.A., incumbent of Clerkenwell, has conducted these classes with decided success. Other clergymen also, having a thorough knowledge of the subject, are beginning to follow his example; and it is hoped that all the Protestants of this country may, by this and other means, become thoroughly instructed upon the points at issue between the Church of Rome and Protestantism. Indeed, we are glad to find that the Society's hopes are being realised. As will be seen elsewhere, the Rev. Mr Ormiston of Islington has commenced a similar class, and Rev. William Elliott of Plymouth has entered upon a most successful course of instruction in that town; and we rejoice to see that his lectures are attended by crowded audiences.

In connexion with the classes in London, a public meeting was held on Thursday, 16th January last, in Westbourne Hall, Westbourne Grove, to distribute the prizes to the successful competitors in Mr Maguire's two classes. A. N. Shaw, Esq., occupied the chair. The meeting was opened with prayer by the Rev. Mr Allan, M.A., of the Lord's Day Rest Society. The chairman, in an excellent speech, pointed out the great ignorance and apathy which prevail in regard to Romanism, and especially on the part of our statesmen. It, therefore, behoved all who valued the truths of the gospel to be on the alert, and to use every effort to enlighten the people, especially the young men of the country, and thus, by the Divine blessing, to dispel this apathy. He pointed out that Rome would never be satisfied until its degrading and dangerous system was established again in this country; and that the establishment of Popery meant the abrogation of all our civil and religious rights. He knew no better way of dispelling this ignorance than by establishing and carrying on such classes as have been conducted by the Scottish Reformation Society. Mr Shaw, in alluding to the great good resulting from the society's efforts in England, mentioned an interesting case of one of the London competition question papers finding its way into Devonshire, and forming the evening riddles of a large party. He also mentioned the case of a young lady who undertook to answer the questions, sent her paper to Mr Maguire, and received a prize in acknowledgment of her merit. He had also asked a young man to attend the lectures of this session, but he thought he knew Popery well enough already. Mr Shaw put the competition paper into his hand, and he could not answer one of its questions satisfactorily. He therefore determined to attend the lectures, and did so with such success, that he gained a prize, and was in their midst one of the heroes of the evening.

The following is an outline of the subsequent proceedings, which passed off amidst great enthusiasm :—

"The Rev. Dr Begg of Edinburgh congratulated Mr Maguire upon the success which had already attended his efforts. Some persons might ask, 'What is Popery? and what is the special necessity for training the rising generation in a knowledge of its true nature?' and he regretted that there were very few who, when so questioned, could satisfactorily answer the inquiries. Some said, 'It is a kind of religion, not so good perhaps as Protestantism, but still a thing good enough in its way, and with which it is no duty of ours to interfere.' There were others who would say it was a thing so perfectly absurd that it was positively unnecessary to advance any arguments against it. But any one who would test Popery by the Divine Word would find that it was in reality a most formidable thing, and he generally found that those persons who began with the impression that it was not so were the first to fall before it. He had heard of a Scotch lady who was at one time of that opinion, and went to Rome with the idea of converting the Pope, but came back a pervert to the Church of Rome, and now occupied a very important position in respect to the Church of Rome in this country. If they took history and the Word of God together, they would soon be convinced that Popery, as a professedly religious system, was subversive of the sinner's hope, and shifted it from the Rock of Ages to a foundation of sand. Socially and politically, it was destructive of those principles by which the strength of nations was maintained, and a vast conspiracy against the liberties of mankind. (Applause.) The sole object of its emissaries was to resubvert this country under the authority of the Pope. Knowing, then, what it was, and what its object, the next question was, seeing themselves were in danger from it, was it not their duty to be alive to the importance of maintaining an opposition to it? The experience of the systematic and successful efforts which Popery had been making in England for the last thirty years, showed that this question must be answered in the affirmative. Unthinking people asked how was its progress manifested; but they should be wise in time. In the fishing for salmon at sea, the net was thrown around the salmon, and the fish for a time swam about seemingly at liberty, but by and by the net was closed in, and then, when too late, they found, struggle how they might, that they were helplessly enmeshed. (Hear, hear.) So it was with the Protestant people of England; the net was drawn around them, and if they did not exert themselves now, when it became tightened they would find themselves the helpless slaves of Romish priestcraft. Popery had progressed in Parliament, in the Press, and within the pale of the Church; and unless it was resisted in time it would be ultimately crowned with success. But how was it to be resisted? The best way was to meet her face to face, and show the people what were her delusions and superstitions. Thus the Reformation was gained, and thus it must be supported. She was to be encountered in every direction where she was insidiously at work, and, above all, she was to be met in London, in the large cities, and in Ireland. If the Irish Church were destroyed, Popery would become paramount there, put an end to all toleration, and make Ireland a far more difficult problem to English statesmen than Ireland has ever yet proved. He had heard of a statesman who said that Ireland ought to be governed according to Irish ideas; but if that argument was good for anything, then India ought to be governed according to Hindoo ideas. These tactics must be watched; but next to Ireland the Romanists desired to get hold of London, thinking that by this means they would get a general control of the country and of the Parliament, and therefore there was the more necessity for the present movement. There were some who considered that all controversy was a very disagreeable thing, and therefore ought to be avoided. These persons held the idea that it was sufficient to preach the truth, and the error would die out of its own accord; but it was not sufficient for the farmer to sow the wheat; he had also to root out the weeds, or they would choke his crop. If that illustration was not sufficient, they had the example of the Saviour himself, of the Apostle Paul, of the Reformers, and, unless they looked upon Protestantism as a matter of indifference, they were bound to do likewise. The rev. doctor concluded by intimating that the training classes would be continued, and, he hoped, greatly extended; and also that a class for instruction in shorthand writing would be established, so as to secure the due influence of Protestantism in connexion with the public press.

"The Rev. Mr Stubbs, of the Church of England, said that he had himself attended Mr Maguire's class, and felt so much interest in the subject, that he came a distance of five miles to attend. He bore his testimony to the great value of such classes,

and that the controversy was one of the utmost importance. He deeply regretted that there should be such ignorance, and hoped that the system of instruction so admirably begun would be vigorously prosecuted.

"The Rev. Mr Ormiston, of St David's, Islington, expressed his great interest in the present movement, and said that he had already conducted a class on a small scale in his own parish. He then drew attention to the extent to which Romanism had found its way into the Church of England, and referred specially to a book called 'The Little Prayer-Book.'

"The Rev. Mr Maguire then distributed the prizes to the successful competitors. He expressed much satisfaction with the written papers, and declared the result of the adjudication as follows:—There were eleven prizes, one being extra. Twenty-three questions had been put, nine marks being the maximum for each. The prizes to the successful competitors are as follows: First prize, £10, to Mr W. Spiers, clerk; extra prize, £5, to Mr J. Mackenzie, student; second, £8, to Mr E. Webb, law-clerk; third, £7, to Mr Alfred Harrison, teacher; fourth, £6, to Mr E. N. Edmunds, clerk; fifth, £5, to Mr E. J. Wheeler, clerk; sixth, £4, to Mr A. Shaw, clerk; seventh, £3, to Mr R. Williams, clerk; eighth, £2, to Mr E. Street, clerk; ninth, £2, to Mr C. M. Monk, clerk; tenth, £1, to Mr C. W. Jones, clerk; eleventh, £1, to Mr Laurence Major.

"The Rev. Mr Templeman, who had passed many years in India, then addressed the meeting. In the course of his speech he mentioned, to show how zealous the late Bishop Cotton was to uphold Protestantism there, the care he exercised in seeing that in the erection of monuments no images were put up, lest the Hindoos should say we worshipped them.

"Several of the prizemen addressed the meeting, all testifying to the great value of such classes, and the good they had derived from their attendance. One of their number stated that he belonged to Canada, and when he returned to his own country, one of the first efforts he would make would be to get similar classes established there.

"Mr Badenoch then announced that a friend had offered £20 for the best essay on the importance of London as a centre of Protestantism if another of £50 was given; and that another friend in London had offered two prizes of £3 and £2 for the two best essays on the relation of Fenianism to Romanism. The essays to be lodged at the offices of the Society on or before the 1st October next. He also announced that a class would be opened for instruction in shorthand on Monday week, 27th January, at eight o'clock, in the Aldersgate School-Rooms, Aldersgate Street, to be conducted by Mr Soutter, the London agent of the Society, and that this class was established for the young men who have been members of the Society's classes, or who might intend to become members. This class is also free.

"After some remarks by the chairman, the meeting was concluded with praise and the benediction."

We are glad that several of the newspapers in London—such as the *Christian Times*, *St James's Chronicle*, *Morning Advertiser*, *The Rock*, the *City Press*, the *Marylebone Mercury*, and others—have reported the proceedings of this interesting meeting, more or less fully, cordially wishing every success to these classes.

Since the above meeting was held, we rejoice that the Rev. Mr Ormiston has agreed to conduct a class in his district at Islington, on the same principle as the other classes of the Society; and the Society has offered prizes to the extent of £15, to those who may come forward at the end and stand the best written examination in the usual way.

THE ILLEGALITY OF LOTTERIES.

A CASE of importance, as affecting persons engaged in originating lotteries, was decided by the county magistrates at Canterbury on Saturday. The Rev. Henry Geary, incumbent of Christ Church, Herne Bay, was summoned by direction of the chief of Kent County Constabulary, "for that he did, on the 6th of January last, at Herne Bay,

in the parish of Herne, publicly keep a certain place, there to exercise and keep open, to be drawn by numbers, a certain illegal lottery not authorised by Parliament, to wit, a lottery for divers prizes of goods." The evidence adduced by several witnesses on behalf of the prosecution went to show that a bazaar for the sale of fancy articles was recently held at Herne Bay, in order to obtain funds to assist in the cost of enlarging Christ's Church. A number of articles remained undisposed of, and these the reverend defendant announced would be got rid of by means of a public lottery, which took place in the school-room attached to the church. The fee for a single chance in the drawing was 2s. 6d., and persons who paid that sum drew from a bag, held by a lad in the building, a ticket entitling them to a certain article. Some articles were of greater value than others, none being of less value than the amount paid; and there were no blanks. Mr Geary did not dispute the facts of the case, but urged that the course adopted by him was in every respect similar to proceedings carried on almost daily throughout the country; and he had no idea that he was infringing the law. The bench, through their clerk, said this might be so, but if proceedings at law were taken in such cases, the parties concerned would be equally liable to conviction. The defendant was convicted, and directed to come up for judgment if called upon, and mulcted in costs amounting to £1, 4s. 6d.—*The Record, Friday, Jan.* 31*st*, 1868.

WHAT IS RITUALISM?

By the Rev. William Francis Taylor, LL.D., D.C.L.

I. RITUALISM is the "histrionic" or theatrical performance of religious worship. It consists of the use of altar-lights, incense, crosses, crucifixes, gorgeous vestments, banners, processions, bowings, prostrations, genuflexions, and crossings.

II. Ritualism is avowedly the symbolic expression of the following doctrines:—

1. The real presence of Christ's true body and blood, under the form of bread and wine.

2. The eucharistic sacrifice, or the pretended offering up of Christ in the Sacrament.

3. The eucharistic adoration of the worship of Christ, supposed to be present in or under the elements.

4. The doctrine of priestly absolution, and consequent necessity of auricular confession.

III. Ritualism then, in its root and fruit, means Romish doctrines and practices; the Mass; Transubstantiation, or something very like it; the worship of the Host; confession; absolution, &c., &c.; and all symbolised by a gorgeous, elaborate, and minute ceremonial.

IV. Ritualism has no authority from the Old Testament.

1. The Old Testament prescribed a minute and precise ritual for a specific purpose, and for a specific period.

Every pin, loop, thread, colour, form, material, and structure, was prescribed. No deviation was permitted. All things must be made after a prescribed pattern. That pattern was given by God himself to Moses in the Mount. (Heb. viii. 5.)

The Jews were not at liberty to take this and leave that: they might not add to, diminish from, or vary in the least particular.

2. The Jewish ritual was appointed for a particular purpose: to be a type of Christ and his Gospel. The tabernacle with all its arrangements was in fact an acted parable. (Heb. ix.)

3. The ritual was fulfilled in Christ, and therefore came to an end. The very moment Jesus died on the Cross, the veil of the temple was rent in twain. This was the abolition of the temple service. To secure this, about forty years after, the temple itself was destroyed; and thus the ritual service was rendered an impossibility, for it was confined to the one prescribed place.

4. St. Paul declares the abolition of the ritual service of the Jews. (Heb. x. 9. and viii. 13. Gal. v. 1.)

V. RITUALISM FINDS NO AUTHORITY FROM THE NEW TESTAMENT.

1. The Acts of the Apostles contain the history of the Christian Church for the first thirty years, but there is not one word about ritual.

2. *The Epistles.*

St. Paul wrote fourteen epistles. They treat of every possible subject connected with the doctrine and practice of Christianity, but they never treat on ritual except to warn against it. (Gal. iv. 9. Col. ii. 16-23.)

The Corinthians were guilty of great irregularity in public worship, and irreverence in the celebration of the Lord's Supper. He strongly rebukes them, but writes no rubric.

St. Peter wrote two epistles, but never mentioned ritualism. St. John wrote three, but ignores ritualism. St. Jude and St. James do the same. Christ dictated seven epistles to the churches of Asia, but never prescribed any ritual.

3. In the twenty-one epistles of the Apostles, we can find but two directions, or rubrics, as to public worship. "Let all things be done decently, and in order. Let all things be done to edification." (1 Cor. xiv.)

4. THE BOOK OF THE REVELATION GIVES NO SANCTION TO RITUALISM.

It is a book of prophetic symbols; it contains many emblems of historical facts and doctrines, but it prescribes no ritual for the Christian Church.

It is impossible to copy the symbols of the Revelation—the Throne of God, the four living creatures, the rainbow round the throne, the sea of glass, the golden lamps, the palms of victory, &c. The ritualists do not attempt to do so. The saints are clothed in white robes, but the ritualists in parti-coloured vestments. They rather copy the harlot church described in Rev. xvii., who was clothed in scarlet, and adorned with precious stones.

The grand and essential features of Christian worship are spirituality, truth, order, decency, edification, and simplicity.

The arguments in favour of ritualism are insufficient.

1. Our Lord attended the temple services. No doubt He did. Our Lord was a Jew, and conformed to the rules of that dispensation under which He lived.

2. The Apostles went to the temple after the ascension. Very true. Not to join, however, in ritual observance, but to praise God in His courts; and, in obedience to the Divine command—"Go, stand and speak in the temple to the people all the words of this life."

For the foregoing reasons, ritualism ought to be opposed by every true Englishman.

Its direct tendency is to destroy the spirituality of Christian worship; converting our churches into flower shows, concert-halls, and panto-mimes.

Its open and avowed object is to restore the superstitious doctrines and practices which were rejected at the Reformation, and to interpose a system of priestcraft and sacramentalism between the soul and God.

Its necessary result therefore must be, if successful, to destroy the liberties, civil and religious, which are the glory of the land.

PROTESTANT SHORTHAND CLASSES IN LONDON.

ON Monday evening, 27th January, a shorthand class was begun in the Aldersgate Schools, by the Scottish Reformation Society, at eight o'clock. The object of this class is partly to reward the young men who have attended the Protestant Classes of the Society, to encourage other young men to join these classes, but, above all, to throw into the Protestant press of this country a class of reporters and writers who are well versed in the controversy with Rome, and able to understand and repel the many falsehoods of that blinding system. A paragraph appears in a London paper, of Friday, 24th January, which sets in a clear light the immense importance of this movement of the Scottish Reformation Society :—

"One of the ominous signs of the times is the favourable aspect with which Popery is now regarded by our leading newspapers. The public are thus being, unhappily, educated and prepared for its reception. One of them has just discovered that 'the massacre of St Bartholomew may be traced in great part not to religious bigotry and theological rancour, but to a lust of power not altogether unmingled with an instinct of self-preservation!'"

At the opening meeting, FREDERICK PITMAN, Esq., the representative of Phonography in London, took the chair, and delivered an encouraging and instructive address to the young men, of whom there were about one hundred and thirty present. He introduced to them their future teacher, Mr SOUTTER, who then gave the introductory lesson, or rather discourse. He detailed the objects of the Society in establishing a Shorthand Class in London, and most heartily wished the young men the perseverance and diligence necessary to acquire so great a boon as the facility of writing *verbatim* shorthand. He mentioned the success with which many had cultivated the art, and also encouraged them in its pursuit. After the benediction, upwards of ninety gave in their names as willing to attend regularly, work diligently, and persevere; and since then, more than thirty additional pupils have been enrolled.

CHRISTIAN ZEAL.

THERE is one case where exceeding affection is not over-exceeding, as in an ecstasy of zeal upon a sudden apprehension of God's dishonour and His cause trodden under foot. It is better in this case rather scarce to be our men, than to be calm or quiet. It is said of Christ and David that their hearts were eaten up with a holy zeal for God's house. In such a case Moses, unparalleled for meekness, was turned into a holy rage.—*Sibbes' Soul's Conflict.*

THE EXCELLENCE OF THE SABBATH.

BY THE LATE DR LOVE.

"And God blessed the Seventh Day, and sanctified it."—GEN. ii. 3.

1. *The venerable antiquity, the Divine origin, the holy and spiritual nature, of the institution of the day of sacred rest.*—As soon as the heavens and earth are finished, the Holy Creator enters into His mysterious rest, and calls on the inhabitants of this globe to partake with Him therein. How important are the ends of this institution,—the solemn worship of God; the glorification of His infinite perfections; the sanctification of the whole nature, in its being improved to the honour of its Maker; the advancement of all spiritual excellency in the human mind; the bringing down heaven to earth!

2. *The pleasant and joyful nature of the Sabbath.*—Those who dare not run wild like beasts on the Sabbath, may yet observe that there is a gloom, an uncomfortableness, which hangs over this day; that the return of it is uneasy, that the departure of it is joyful. This is the feeling of many a heart. Whence is it that this secret disgust at the Sabbath arises? Not from the nature of the Sabbath, but from our nature. Is there any gloom in heaven? The Sabbath is the emblem of heaven. Was there any gloom in paradise before sin entered? No; but the Sabbath was there, and would have been kept with gladness and rapture. It is therefore one of those lies which the devil hath taught us from our youth, and which we have greedily sucked in, that the service of God is a dismal employment, and that the day devoted thereto is a dismal day. Is not this a proof of the depravity of our nature?

Take heed to this, particularly you, my young friends, who have but lately been rescued from the horrors of ignorance and Sabbath-breaking. I will ask you a few questions. Since you were better taken care of, and kept more strict on the Sabbath, have you not sometimes felt a kind of dislike at the strictness? Is there not something disagreeable to you in this restraint? Do you never feel an envy at the boys and girls that run about, still idle, in the streets and fields? Don't you wish sometimes that the Sabbath were over; and when you awake on Sabbath morning, you would be glad to think it were Monday?

I know you cannot deny those things. But do you know the reason of this dislike to the Sabbath? I will tell you. It is because you have a sinful nature, a bad heart—a wicked heart. You must therefore pray to God, that he would give you a new heart—a heart that will delight in the service of God. And when you find anything tempting you to dislike or to break the Sabbath, remember that I have told you it is the devil working within you. Therefore, do not yield to him, but cry to God for a new heart. Then you will find it wonderfully pleasant to wait upon God, and to serve him on the Sabbath all the day long. May God himself take your hearts into His own hand, and make you early acquainted with the joy and pleasure of His ways!

3. *The Sin of Sabbath-Breaking.*—I call it a crime—an atrocious crime. Why? For the following reasons:—The Sabbath-breaker is a rebel, he resists the authority of the great Jehovah. The Sabbath-breaker commits sacrilege; he is a sacrilegious robber; he employs for profane purposes what God hath devoted to a sacred use. The Sabbath-breaker is an enemy of God, and of all goodness; he is a murderer of his own

soul, for he tramples under his feet the means of intercourse with God, and of all spiritual improvement. The Sabbath-breaker is one who fights directly against the Maker of the world, and against the glory of those Divine perfections which were displayed in the work of creation. Therefore, the power which made the world's will, in due time, take hold of him who wickedly pollutes the Sabbath; that power will crush, and squeeze, and torment him eternally, who goes on, impenitent, in wickedness of this kind. Cursed is that gain; cursed is that recreation; cursed is that health, which are procured by criminal encroachments on this day.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates of the city."—Rev. xxii. 14.

SCRIPTURAL EDUCATION.

HAD we continued perfect, as God created the first man, perhaps the perfection of our nature had been sufficient self-instruction for every one. But as sickness and diseases have created the necessity of medicines and physicians, so the change and disorder of our rational nature have introduced the necessity of education and tutors. And as the only end of the physician is to restore nature to its own state, so the only end of education is to restore our rational nature to its proper state. Education, therefore, is to be considered as a reason borrowed at second-hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring health, so education should be considered in no other light than as the art of recovering to man the use of his reason.

Now, as the instruction of every art or science is founded upon the discoveries, the wisdom, experience, and maxims of the several great men that have laboured in it; so human wisdom, or right use of our reason, which young people should be called to by their education, is nothing else but the best experience and finest reasonings of men that have devoted themselves to the study of wisdom, and the improvement of human nature. All, therefore, that great saints and dying men, when the fullest of light and conviction, and after the highest improvement of their reason, all that they have said of the necessity of piety, of the excelleney of virtue, of their duty to God, of the emptiness of riches, of the vanity of the world;—all the sentences, judgments, reasonings, and maxims of the wisest of philosophers, when in their highest state of wisdom, should constitute the common lessons of instruction for youthful minds. This is the only way to make the young and ignorant part of the world the better for the wisdom and knowledge of the wise and ancient. An education which is not wholly intent upon this is as much beside the point as an art of physic that had little or no regard to the restoration of health. The youths that attended upon Pythagoras, Socrates, Plato, and Epictetus were thus educated. Their every-day lessons and instructions were so many lectures upon the nature of man, his true end, and the right use of his faculties; upon the immortality of the soul, its relation to God, the beauty of virtue and its agreeableness to the Divine nature; upon the dignity of reason, the necessity of temperance, fortitude, and generosity, and the shame and folly of indulging our passions.

Now, as Christianity has, as it were, new created the moral and religious world, and set everything that is reasonable, wise, holy, and desirable in

its true point of light, so one would expect that the education of youth should be as much bettered and amended by Christianity as the faith and doctrines of religion are amended by it. As it has introduced such a new state of things, and so fully informed us of the nature of man, the ends of his creation, the state of his condition; as it has fixed all our goods and evils, taught us the means of purifying our souls, pleasing God and becoming eternally happy; one might naturally suppose that every Christian country abounded with schools for the teaching, not only a few questions and answers of a catechism, but for the forming, training, and practising youths in such an outward course of life as the highest precepts, the strictest rules, and the sublimest doctrines of Christianity require.

An education under Pythagoras or Socrates had no other end but to teach you to think, judge, act, and follow such rules of life as Pythagoras and Socrates used. And is it not as reasonable to suppose that a Christian education should have no other end but to teach youth how to think and judge and act and live according to the strictest laws of Christianity? At least one would suppose that in all Christian schools the teaching youth to begin their lives in the spirit of Christianity, in such severity of behaviour, such abstinence, sobriety, humility, and devotion, as Christianity requires, should only be more, but a hundred times more regarded than any or all things else. For our education should imitate our guardian angels; suggest nothing to our minds but what is wise and holy; help us to discover and subdue every vain passion of our hearts, and every false judgment of our minds. And it is as sober and reasonable to expect and require all this benefit of a Christian education, as require that physic should strengthen all that is right in our nature, and remove that which is sickly and diseased. But, alas! our modern education is not of this kind. The first temper that we try to awaken in children is pride, as dangerous a passion as that of lust. We stir them up to vain thoughts of themselves, and do everything we can to puff up their minds with a sense of their own abilities. Whatever way of life we intend them for, we apply to the fire and vanity of their minds, and exhort them to everything from corrupt motives. We stir them up to action from principles of strife and ambition, from glory, envy, and a desire of distinction, that they may excel others, and shine in the eyes of the world. We repeat and inculcate these motives upon them till they think it a part of their duty to be proud, envious, and vain-glorious of their own accomplishments. And when we have taught them to scorn to be outdone by any, to bear no rival, to thirst after every instance of applause, to be content with nothing but the highest distinctions, then we begin to take comfort in them, and promise the world some mighty things from youths of such a glorious spirit. —*Law's Serious Call*, pp. 366–369.

SAMUEL RUTHERFORD ON THE GLORY OF SERVING CHRIST.

(*To the Earl of Cassillis.*)

IT must be without all doubt the greatest honour of your place and house to kiss the Son of God, and for His sake to be kind to His oppressed and wronged Bride, who now, in the day of her desolation, beggeth help of you that are the shields of the earth. I am sure many kings, princes, and nobles, in the day of Christ's second coming, would be glad

to run errands for Christ, even barefooted through fire and water; but in that day He will have none of their service. Now He is asking if your lordship will help Him against the mighty of the earth; when men are setting their shoulders to Christ's fair and beautiful tent in this land, to loose its stakes and to break it down; and certainly such as are not with Christ are against Him; and blessed shall your lordship be of the Lord, blessed shall your house and seed be, and blessed shall your honour be, if ye empawn and lay in Christ's hand the earldom of Cassillis, (and it is but a shadow in comparison of the city made without hands,) and lay it even at the stake, rather than Christ and borne-down truth want a witness of you against the apostasy of this land. . . . Let doctors and learned men cry the contrary, I am persuaded that this is the way. The bottom hath fallen out of both their wit and conscience at once; their book hath beguiled them, for we have fallen upon the true Christ. I dare hazard, if I alone had ten souls, my salvation upon this stone that many now break their bones upon. Let them take this fat world; oh, poor and hungry is their paradise! Therefore let me entreat your lordship, by your compearance before Christ, now, while this piece of the afternoon of your day is before you, (for ye know not when your sun will turn, and eternity shall benight you,) let your glory, honour, and might worldly be for our Lord Jesus. And to His rich grace and tender mercy, and to the never-dying comforts of His gracious Spirit, I recommend your lordship and noble house. Your lordship's, at all obedience, S. R.

Aberdeen, Sept. 9, 1637.

THE PROTESTANT DEFENCE ASSOCIATION IN IRELAND.

THE inaugural meeting of the Protestant Defence Association was held on 5th February, in the Rotundo at Dublin, and was most numerously and influentially attended. The room, which is of great dimensions, was crowded to excess by a highly respectable and enthusiastic assemblage, comprising peers, members of Parliament, &c. The chair was occupied by the Earl of Bandon. The list of names attached to the requisition of the meeting comprised more than 50 lords, twenty honourables, 46 baronets and knights, 36 members of Parliament, 127 deputy-lieutenants and lords-lieutenant of counties, 17 Queen's counsel, 360 J.P.'s, and 500 or 600 others, including some of the most respectable of the professional and commercial classes.

The Marquis of Downshire proposed the first resolution, which was as follows:—"That at this eventful crisis, when the Monarchy and the institutions which have ever been its true support in this country are openly assailed, we desire to declare our unswerving loyalty to the Throne, our devoted attachment to the person of our gracious Queen, and our firm adherence to the principles of the constitution." This was seconded by Earl Bective, and supported by Sir E. Lee Guinness, M.P. The resolution was unanimously adopted. The second resolution, in the following terms, was proposed by Lord Erne:—"That we deem the Legislative Union between England and Ireland essential to the preservation of civil and religious liberty, and to the maintenance of the rights of property in this country, and therefore we are determined to uphold it." This was seconded by Mr Alexander Parker, J.P., and agreed to. Lord Oranmore proposed—"That the Protestants of Ireland, from their social position,

wealth, intelligence, and loyalty, are entitled to as ample consideration and protection of their interests as any other class of Her Majesty's subjects in the realm; and we claim it as a right that in all legislation affecting their property, liberty, or religion, Ireland shall be dealt with not as a separate country, but as an integral part of the United Kingdom." Colonel Knox Gore seconded the resolution, which was agreed to. The other resolutions agreed to were as follow:—"While we view with satisfaction any investigation which may lead to the increased efficiency of the Established Church for the spread of divine truth, we would regard its disendowment as a dangerous invasion of the rights of all property, as inconsistent with the provisions of the Act of Settlement, and an infringement of the solemn international compact entered into at the Union, whereby the maintenance of that Church as an integral part of the United Church of England and Ireland was expressly secured." "That the efforts made by the Roman Catholic hierarchy to obtain undue control over education would, if successful, impede intellectual progress, and be eminently dangerous to the well-being of the community." "That the determined and persevering attacks made upon every institution and endowment calculated to sustain Protestant principles in Ireland, imperatively call for combined action on the part of Protestants of all denominations in the United Kingdom, for the defence and support of such endowments and institutions."

WORK OF THE SCOTTISH REFORMATION SOCIETY.

OUR magazine for this month contains three accounts of interesting and successful efforts made, under the divine blessing, by the Scottish Reformation Society, namely, the termination of the second session of the London Protestant Training Classes, the auspicious commencement of the London class for shorthand writing, and the successful result of the Edinburgh School Competition on "Foxe's Book of Martyrs."

Let us look at each of these in the reverse order. The Edinburgh School Competition on "Foxe's Book of Martyrs" was most successful. Schools in all parts of the city took advantage of the offer of the Society, and turned out earnest competitors for the prizes. It was intensely interesting to see the young champions of Protestantism approach the platform with radiant faces to receive their prizes. But this was only a small part of the actual result secured. Multitudes of children must have read the book who did not compete for the prizes, and thousands of parents must have had their attention directed to the subject by the efforts of their children. It has been demonstrated by this competition that in every town or district of the United Kingdom a similar competition could be conducted with blessed and hopeful results. All that is wanting is means and organization, and we entreat the Protestants of the United Kingdom to study the account given in our present number, and to aid the Society to accomplish this object by their liberal contributions and earnest prayers.

The London Shorthand Class, so happily began, we also regard as of decided importance. It is strange that Rome should be turning against us with success two of the great instruments of the Reformation, viz., the school and the public press. Speaking of the latter, it has long been remarked that in almost every newspaper office in the Kingdom she has her

emissaries, and that she has, by means of Romish reporters, great influence in the gallery of the House of Commons. It is unnecessary to indicate the result of this. Reporters have a great deal in their power in giving, suppressing, or perverting what is said by speakers; and no one can have watched the public press of late years without seeing everywhere, even in the debates of Parliament, traces of Jesuitical influence. Now, it is supposed that this is not the result of accident. With all Rome's love of darkness, and with her undoubted maxim that "Ignorance is the mother of devotion," she leaves, it is supposed, no means untried by training shorthand writers and otherwise for influencing the public press. The only way to meet this successfully is to imitate this example of Rome, and play back her game upon herself. The proprietors of newspapers seldom ask what a man's principles are. The grand question is simply, is he an expert reporter? And Protestants, by establishing classes for shorthand writing, can soon outdo Rome in this department. The Scottish Reformation Society have, therefore, most wisely resolved to try the experiment in London in connexion with the Protestant Classes, and the report given elsewhere proves that they have been already most amply rewarded. No fewer than 130 young men appeared on the first night of the class, whilst 90 enrolled themselves as regular pupils. It is easy to see that if this is continued for a course of years, an immense supply of young men will thus be produced, at once the most expert reporters, and at the same time thoroughly devoted to Protestant principles. It is a rule of the class that the young men shall either have been attending or be about to attend the London Protestant Classes of the Scottish Reformation Society.

But the most important account of all is, that given in this number of the termination of the second session of our London training classes for young men in Protestant principles. During this session two classes have been conducted by the Rev. Robert Maguire, rector of Clerkenwell, one in the city, and another in the West End of London. These classes have been well attended, and the concluding meeting in Westbourne Hall reported elsewhere, and which is represented in our woodcut, for giving the prizes passed off with great enthusiasm. During these two sessions no fewer than 700 young men in London have been trained in a knowledge of Protestant principles; 180 have competed for prizes,—these prizes amounting in all to upwards of £100. Of course these classes are conducted at very considerable expense, but the Protestants of the kingdom who really understand the subject will see that the expense, although multiplied a hundred fold, is really as nothing in comparison with the vast interests at stake. Those interests involve nothing less than our whole position, religion, and liberty as a nation. Rome has evidently determined, if she can, to seize and subordinate Great Britain again as the true capital of the world. And with that instinctive sagacity which is so peculiar to the system of Rome, she seizes upon London, surrounding and intersecting it everywhere with Popish institutions as the true key of the position. Commanding London, she thinks, with considerable justice, that she would command the Parliament, and ultimately dominate over the provinces. There is not a moment to be lost, therefore, in thwarting this scheme, and the only way by which it can be effectually thwarted is by instructing the youth of the country, and especially of London, the centre of the danger, in the true nature and designs of the Popish conspiracy. The process of counteraction can best be accomplished by meeting the

system everywhere foot to foot. A noble beginning has been made in this work in the metropolis during the two past years. The attention of the whole kingdom has besides been arrested on the movement, and although some jealousy has been exhibited in unexpected quarters—quarters in which cordial welcome might have been expected—the Protestants of the country are becoming thoroughly alive to the importance of the new system, and it bids fair to be extended to all parts of the United Kingdom. There is surely not a town in England in which some clergyman, minister, or intelligent layman could not be found capable of giving instruction to the youth in the principles of Popery. And we hope that the admirable and successful example set by Mr Ormiston of Islington, and by Mr Elliot of Plymouth, will soon be imitated in every important town of Britain.

Meanwhile we solicit for the Society, which is carrying on so many important and admirable enterprizes, the earnest prayers, and the liberal support and co-operation of all who value the Protestant religion and the liberties of England.

NORTH-WEST LONDON PROTESTANT INSTITUTE.

WE rejoice to see, from the report just issued, that this long-established institute is doing good service to the Protestant cause. During the past year, 1319 Romanists and 2429 Protestants were visited, and 3402 tracts distributed. The Scripture-reader, by his wisdom and tact, has succeeded in getting Romanists not only to take tracts, but to listen to the reading and explanation of Scripture. This has been followed, in some instances, by a renunciation of Romanism. The class for instruction in the Romish controversy, is still being held with a fair average attendance, and a lively interest is awakened in the various questions brought forward. The report contains some interesting extracts from the journal of the Scripture-reader, and statistical information on the progress of Romanism. The committee concludes with an appeal for greater moral and material help. They mourn over the want of some Protestant public opinion. They desire to see more loyalty of speech and action in defence of the faith handed down to us by the fathers of the Reformation, and more zeal for diffusing the blessings of the gospel. We most cordially recommend the objects of the North-West London Protestant Institute, and earnestly trust the hands of the committee will be strengthened by liberal contributions.

SUPERSTITIOUS WORSHIP.

IMAGINATION, though it be an empty, windy thing, yet it hath real effects. Superstitious persons are as much troubled for neglecting any voluntary service of man's invention, as if they had offended against the direct commandment of God. Thus superstition breeds false fears, and false fear brings true vexation. It transforms God to an idol, imagining Him to be pleased with whatsoever pleases ourselves, whereas we take it ill that those who are under us should take direction from themselves and not from us in that which may content us. Superstition is very busy, but all in vain, "In vain they worship me, teaching for

doctrines the commandments of men," (Matt. xv. 9,) saith God. And how can it choose but vex and disquiet men, when they shall take a great deal of pains in vain, and, which is worse, to displease most in that wherein they think to please most. God blasteth all devised services with one demand, "Who required these things at your hand?" (Isa. i. 12.) It were better for us to ask ourselves this question beforehand, Who required this? Why do we trouble ourselves about that we shall have no thanks for? We should not bring God down to our imaginations, but raise our imaginations up to God.—*Sibbes' Soul's Conflict.*

PROTESTANTISM IN IRELAND.

WE have more than once had the satisfaction of calling the attention of our readers to the valuable operations of the Irish Society for promoting Scriptural education, and religious instruction amongst the Roman Catholics in Ireland, chiefly through the medium of their own language. We have had the pleasure of perusing their last annual report.* It is gratifying to find, that, notwithstanding the constant opposition which this Society meets with by the priests of the Church of Rome, it is unflinchingly carrying on its great work amongst the Roman Catholics of Ireland. This report indicates most truly the one thing which Ireland needs to make her as peaceful and happy as the other portions of the United Kingdom; that is, *a knowledge of the Bible.* The report says, "Where that knowledge exists, order, contentment, loyalty, and affection reign around; where it is lacking, there disorder, disloyalty, and disaffection are rampant." The report also shows that where the operations of the Society have been conducted, Fenianism has been awed, and probably prevented. The Society asks for the prayers and unabated efforts of those who have hitherto strengthened the hands of the committee.

Notices of Books.

RITUALISM.†

RITUALISM may be said to be one great question of the day in England. It is the manifest work of the Jesuits, and pioneer of Popery. If allowed to proceed and develop itself without resistance, it will lead back the Church of England, and ultimately England itself, to Rome, and thus undo the whole work of the Reformation. This is indeed its avowed object, and it is marvellous to what an extent it has already succeeded, and with what untiring energy it works. Every book, therefore, devoted to the object of exposing this baneful system, and stirring up the English people to understand and resist it, deserves to be cordially welcomed. On this ground, as well as because of its own intrinsic merits, the work of Mr Beeman before us may justly be regarded as very valuable. It is a very elaborate treatise, containing a great amount of information, and implying a thorough acquaintance with the subject. It is also written in an admirable spirit, indicating that its author is a true servant of Christ, and an earnest son of the Reformation. It is, moreover, a marvel of cheapness, 170 pages being given for sixpence, which must be considerably below cost price. This is an undoubted indication of the author's zeal; but we hope, that whilst he is thus sure to lose in a pecuniary sense, his work will have a wide circulation, and that thus may his main object be secured.

* Dublin: Office of the Society, 17 Upper Sackville Street.

† Doctrine not Dress, by Rev. T. O. Beeman. Cranbrook: G. Waters & Son. 1868.

THE REAL STATE OF ENGLAND—GREAT NEED OF ADDITIONAL PROTESTANT EFFORTS.

WE are persuaded that there is nothing about which many true Protestants know so little as the actual state of Protestantism and Popery in their own country. A new generation has grown up ignorant of Protestant truth. Upon this ignorance, especially in England, Popery and Ritualism work, and out of it they gain their harvests. The pulpit in many places is silent on the subject. Popery is never referred to in public prayer, or in school, or domestic instruction. Meantime the main stream of literature, and of what is called public opinion, are impregnated either with indifferentism or with the spirit of Popery. Hence our great danger, and the necessity for strenuous and persevering efforts on the part of Protestant Societies.

The following statement by an agent of the Scottish Reformation Society in England, embodying the recent observation and experience of an eye-witness, cannot fail to be read with interest and instruction:—

In giving a brief outline of my work in England during the summer of 1867 for the Scottish Reformation Society, there are three things with which I am deeply impressed.

1. The deplorable ignorance, unmanly apathy, and unchristian inactivity of the great mass of the English people, contrasted with the far-seeing, skilful, and unwearied exertions of a wide-spread conspiracy to overthrow the Protestantism of the country.

2. The cheering indication there is of a genuine Protestant spirit, which may be noticed here and there, and would go far to alter the above-mentioned state of things, if it were properly led and directed.

3. The great necessity which exists for more earnest co-operation and active exertion, on the part of all sections of the Christian Church in this country, to bring about this much-to-be-desired end.

During seven months, I visited upwards of 43 English towns, situated in the Southern, Midland, and Western counties of England, and the North of Wales. I collected subscriptions, secured 108 subscribers for the *Bulwark*, distributed 50 copies of "Foxe's Book of Martyrs," together with a large amount of literature having reference to Popery and the operations of this Society in Scotland and England. The difficulties attending our work are many and various. From both friends and foes opposition is to be met with, and again and again, in the experience of those few months, I have realised the saying, that a man's foes are those of his own household. But I have no doubt that time will do much to remove these difficulties; and I look forward with certainty to the period when the most of those, who in any way assisted my first appeal, will be active and valuable members of the Society. The following, however, are serious difficulties:—Ignorance, indifference, and selfishness are great obstacles in our way. The amount of ignorance on this question is truly appalling. A great many link our Protestant efforts with religious oppression. They cannot understand any means of "contending for the faith," except by penal laws and the suppression of liberty of conscience. Indeed, to many such a movement is truly a new and strange feature. A gentleman, who may be taken as a sample, told me that he could see no difference between Popery and Protestantism, and that he believed the one to be as good as the other. And this gentleman is a member of a Christian Church, and sits under the ministrations of a

faithful minister. I say a faithful minister, and I do so advisedly, for a more faithful minister, in those days of faithlessness, could not be found. This gentleman is a most extensive manufacturer, and is considered one of the most wealthy men in North Staffordshire. In Flintshire, Wales, Popery is very active, and especially amongst the young. This has provoked a counter-movement amongst the Protestants of the locality, but not without opposition on the part of those who should know better. I called on a gentleman in an important town, who occupied the position of manager of a local bank. From that gentleman, whose white hairs indicated his near approach to the allotted span of three score years and ten, I received the greatest amount of abuse. He could sympathise with no movement that would approve of the recent doings of the Protestants of Flintshire. He emphatically condemned, and was ashamed of the efforts of the Protestants to hinder the good works of the Roman Catholics, he said, in teaching poor children reading, writing, and arithmetic. And, although he could not answer such questions as the following:—Why were Papists so anxious to get hold of Protestant children, while their own were running neglected in the streets, to become burdens on the community? How did it come that while the children of Romish parents, who were generally the poorest and most neglected of the population, were obliged to pay the regular amount of school fees, the children of Protestant parents, who were generally in better circumstances, were admitted at half-price, whilst, if they brought no money, no complaint was made?—I was under the necessity of leaving him without satisfaction. I do not know of any place where Popery has been so thoroughly defeated as at Hastings and St Leonard's. The Countess of Leeds, a very decided and energetic Romanist, has been making great efforts in those places. I was informed by a gentleman that the Countess had spent upwards of £150,000 on the Romish interests in that locality—a circumstance which speaks volumes when compared with the niggardly and careless conduct of our own Protestant nobility and others with regard to this question. The so-called Sisters of Mercy were found going about the streets leaving donations of clothing, money, and food in the houses of the poor, and carrying off the children to their schools. A clergyman of the Church of England took the matter up; he co-operated with other ministers in the town; they employed a missionary specially trained under Dr Blakeny of Birkenhead. They opened free schools, lecture-rooms, and classes for young men. With this machinery, and vigorous house-to-house visitation, they emptied the Popish schools; and when I was in Hastings there were rumours that the Countess was preparing to leave the locality as a barren soil, in which, notwithstanding all her expenditure, she had made only one pervert. One of the schools, on which the Countess had spent £8000, was then for sale. All this was done in the face of a great amount of opposition on the part of at least one influential minister, who objected to the movement, on the ground that it was making men controversialists! Yet this is a most striking example of what Protestant unity and co-operation can effect. Let Popery alone—a fair field and no favour—is the cry amongst all classes of nominal Protestants. If you venture to remark that Popery is such a bad system that it should be watched and resisted, and that it is not like other religious sections of the community, you are met by an incredulous stare of surprise. If you say that our Constitution is in danger, and our civil and religious liberties threatened, you are responded

to by a careless shrug of the shoulders. This is the case sometimes with both ministers, missionaries, and laymen. I once called on a clergyman, and during our conversation I soon discovered that he knew almost nothing about the principles of Popery. Happening to glance over some books which were on a table in the room, I discovered a newly-bought copy of the Douay Bible. I took it up, and opened it at the 3d chapter of Genesis and 15th verse; and I pointed out to him the passage where, by putting in the feminine pronoun "*she*" for the masculine pronoun "*he*," Rome endeavours to make the passage point to the Virgin Mary as the seed which was to "bruise the serpent's head." I then directed his attention to the foot-note, which besides admitting the non-unanimity of the Fathers on the passage, contains the following God-dishonouring statement: "The sense of the passage is the same, for it is by her seed that the woman crushes the serpent's head." I then produced a few extracts from the "Glories of Mary," by St Ligouri, and followed them up by some quotations from a little catechism recommended by Paul Cullen of Dublin, called, "What every Christian must Know," concerning lying and stealing. He was completely astonished, and confessed that I had opened up to him a phase of Romanism of which he had no conception. He inquired very anxiously where he could get such books for his own private use, and warmly thanked me for my information. How different would have been the result, if this rev. gentleman had possessed the advantage, during his University career, of studying under the Professor of the Protestant Institute of Scotland, or the Rev. Robert Macguire of Clerkenwell. Does this not prove the necessity, not only of increasing the facilities for the study of this question in those towns where classes are already established, but also for extending the operations of this Society to every town, and especially every University town, in Britain?

With regard to missionaries, I may just state, that in the city of Chester there is an efficient staff of city missionaries. One of them, from whom I received most valuable assistance, is a native of the north of Ireland, and as a consequence he is a thorough Protestant. When he came to Chester he found that in his own district many children of Protestant parents were attending the Romish schools. He gave himself no rest until, by the aid of the liberal Protestants of the district, he had withdrawn every Protestant child from the schools. You will be surprised to learn that he was despised as an illiberal man by his fellow-labourers in the mission field. The simple reason of all this was, that he knew by bitter experience what the dangerous antichristian character of Popery is, and they did not. It is my firm conviction that no missionary should be employed unless he has not only a knowledge of Romish errors, and how to refute them by the Word of God, but also a thorough knowledge of the political and social movements of Popery, by which it seeks not only to undermine society, but also to destroy the Protestantism of the masses. I do not know of a better means of attaining this desirable end, than by giving facilities to young men for the prosecution of their studies in this direction, by increasing the operations of this Society in the matter of Protestant classes. One gentleman, when I called on him, sent down word by his servant that I was to go and preach the gospel to Roman Catholics. Seemingly he thought that the preaching of the gospel did not involve the exposure and condemnation of error. Another gentleman, who once had the honour of representing an English city in Parliament, condemned

our classes as unnecessary. He had not attended such a class, and yet he would not yield an inch to Romanism or Romanists. I entered into conversation with him, and before I left he confessed that he would throw open every public office from the crown downwards to Romanists; and also, that from his own private purse, with other Protestants, he had contributed to the building of a Popish place of worship. He said he knew of nothing in the Romish system, apart from what prejudice and misrepresentation stated, which would prevent him doing so again, if an opportunity occurred. How important it is that the more highly educated youth should receive a training in classes such as this society establishes; so that, when the destinies of the nation are intrusted into their hands, they shall have clear principle to guide them, so that they may legislate for the highest interests of a Protestant nation and the glory of God.

Coldness and lukewarmness were great difficulties in my way; and, as a consequence, it was not always those who were able to give that opened their purses. For example, in one town the majority of my subscribers were poor widows, while those who were rolling in affluence pled the most abject poverty. In connexion with this, I may state that I hold a very poor opinion of many Scotchmen in England. Many noble exceptions I met with; but, as a class, they are often grasping and selfish. Their gold forms, as it were, an incasement of adamant around them, which neither the calls for the alleviation of misery, nor the defence of the truth, can penetrate.

But my greatest opponents were Ritualists and members of the Liberation Society. A knowledge of Romanism will enable any one to deal with the Ritualists, although it is useless to think of getting them to do anything for our Society, but we are sometimes able to give them a word in season. I called on a Ritualistic minister in a leading town. He came to the door himself, and when I let him know my mission, he told me that he had nothing to do with the Reformation; and then he shut the door in my face, without waiting for a reply. In another important town there are several of the Established Churches Ritualistic; and I was told by a Dissenting minister, that when those practices were introduced first, the leaders of the Ritualistic movement called a private meeting of all the clergy and church wardens thought favourable to the innovations. By mistake an evangelical church warden was invited. He sat and listened to the proposals for the gradual introduction of rich surplices, stone altars, and the various concomitants of Popery; and then he rose and denounced the whole affair as a Popish conspiracy. There was great excitement at the time, and a regular paper war; but the designs of the Ritualists were completely exposed. At the Ritualistic church in a town in North Staffordshire, at the ceremony of the ingathering of the harvest last year, every kind of vegetable, from a potato to a bunch of grapes, was to be found on the altar.

With regard to the Liberation Society, I can only say that I do not know of any organisation, Romish or Ritualistic, which is doing more to destroy Protestant effort, and betray our best interests. This society will co-operate with the Romanist and his wafer god, and live in harmony with a system which denies the oneness of Christ's Mediatorship, the fulness of His atonement, the undivisability of His worship, and the integrity of His Headship in the Church—a system whose iron heel has oppressed the faith wherever it has had the power, and whose past history has been

written in blood. This it will do to carry its favourite scheme. But to extend the tip of the finger to a Protestant, although he be sound in the faith, who is opposed to them on the subject of Voluntaryism, their conscience will not allow. Still there are many sound Dissenters who are not politicians. The following are the conclusions which I came to after thinking over my work in England :—

1. Rome is silently, but actively at work everywhere there.

2. The great mass of the English people are thoroughly Protestant, but in a state of credulous ignorance and inactivity towards this question.

3. A Protestant organisation is required, whose activity will command the respect, support, and confidence of the English Protestants.

4. The Scottish Reformation Society, with other societies, and with Protestant classes extending to every important town in the United Kingdom, and carrying on an active agitation against every Romish oppression, is likely to become such an organisation.

5. This Society must set itself, along with all true Protestants, to the work of rousing the masses of the people, and spreading among them a knowledge of the Romish system.

6. The exigencies of the times require more earnest prayer, co-operation, and support from all classes of evangelical Protestants, in order that those desirable results may be accomplished.

Altogether, I believe that my work in England has been fruitful of much good. Even in many of those cases where I did not secure support, I found that the literature which I had given was not thrown away, but that it was lent from one to another, actively circulated, and eagerly read. I know from cases coming under my own observation, that many who previously looked with coldness and aversion on the work of Protestant societies, were induced by the map of our Society, and other important papers, to throw themselves into connexion with Protestant influence. There is no necessity for the plea urged by some, that they have grown tired of contending in such a hopeless struggle with Rome. There is no necessity for despairing or becoming faint-hearted because of the success of the Romanising party. The Church's necessity is God's opportunity; and we may feel assured of this, that when the Redeemer himself shall appear, whether it be amidst the wreck and ruin of all we hold dear to us in time, or in the full blaze of a last and glorious Reformation, those only who have remained faithful to the truth, through good and through bad report—who have continued in the season of trial to hold up that banner, which was given "to be displayed because of the truth," in defiance alike of the threats of foes, and sneers of pretended friends—those only shall realise the full import of that glorious salutation, "Well done, good and faithful servant, enter into the glory of thy Lord."

THREATENED NEW CONCESSIONS TO ROME.

IN speaking some time ago to a man high in office in England, we remarked that, apart from the question of principle, it appeared singular that our Government should train and support the priests of Rome, whilst they, in return, denied us toleration wherever they had the power. His answer we shall never forget. With a sly twinkle of the eye, and good-humoured gaze, he quietly replied, "I suppose they would answer:

If you choose to act so absurdly you are quite welcome, but catch us imitating your example." The proceedings of Romanists are consistent, whilst the conduct of all our recent Governments in regard to Rome is as singularly opposed to reason and the Constitution as it is to the Word of God. If it be their opinion that the Reformation was a mistake, and the Revolution a sin, let them openly proclaim this, and we shall at least understand them. But to rule a free country, made free and great under God, expressly by the Reformation, whilst they, at the same time, are lavishly building up, at the public expense, the notorious foe of our religion and liberties, is an outrage upon consistency which we have no language sufficiently strong to reprobate.

When we visited the College of Maynooth a few years ago, and saw the extended parks and spacious buildings—buildings at the same time very far from being completed—when we walked through the magnificent class-rooms, private apartments, libraries, and, above all, kitchens teeming with the most abundant and savoury provisions, all at the expense of Britain, and remembered that this was done for the ministers of no other Church, and that all this was part of a vast apparatus for training a succession of men—five hundred at a time—selected from the cleverest youths of Popish Ireland, in the most anti-christian, anti-social, and anti-national principles,—men afterwards to be spread profusely, as from a great fountain-head of bitterness, over the entire empire and colonies of Britain,—we stood amazed at the singular infatuation of our British statesmen.

But this was evidently only a beginning of apostasy. If these men may be trained, they may and will also be supported at the public expense. Unless the false principle admitted by our statesmen can be reversed, it will proceed to the universal endowment of the Romish priesthood, and the entire subversion of the Reformation with all its blessings.

And yet we are now to have a second Maynooth. Presuming upon the guilty connivance of the people of this country, the present Government have virtually launched a new scheme for establishing a second Maynooth, so as to drench Ireland still more with those very waters of bitterness, by which it has been already so greatly cursed. Yet we are told, as if in mockery, that the priests will not take endowments, and our political Dissenters and Churchmen will probably alike look on with indifference, whilst this new enormity is being perpetrated.

The conduct of our statesmen has been steadily consistent in the wrong direction. It has been demonstrated to them for a succession of years, in many ways, that crime and sedition are, and must be, taught in Maynooth, under the name of religion. The whole history also of the results in Popish Ireland proves it. Her woes may be directly traced to the sentiments that are instilled in our own institution. And yet we have first this institution established and supported by our unfaithful and infatuated statesmen at our expense, and, in defiance of all remonstrance, we have that support greatly enlarged and made permanent in defiance of the universal protest of the British people. And now we have the near prospect of a universal endowment of the Popish priesthood, to be followed no doubt by an attempt to put down all Protestant truth and liberty. It is strange to mark the progress of infatuation. When experience had proved Maynooth to be only a focus of evil, and when the Protestants of the empire had imperatively demanded the withdrawal of this grant, a commission of inquiry was appointed apparently only to "gain time" and

abate the ferment—for, as one has justly remarked, the Government might as well have appointed a commission to "inquire" into the effects of arsenic—and the report of this commission was delayed until every atom of British patience was exhausted, our representatives having at the same time the satisfaction of discovering that what had been so carefully kept from them had been freely exhibited in the Vatican. Maynooth was again allowed to be firmly established by the supineness of British Protestants and Protestant societies. Other and larger Popish demands were tamely conceded, so that now the priests receive upwards of a £1000 a day from the people of Britain, and yet, instead of being satisfied, their demands are only enlarging, and becoming more imperative. Statesmen are outbidding each other for the purpose of securing their support. How long is this state of things to be tolerated by the good-natured supineness of the Protestants of Britain? Let the whole question be met at once in a straightforward and manly way. A storm of indignation arose during the late war with Russia, and swept a ministry from office because our whole army had been starved and neglected in the Crimea. But suppose it had been discovered that instead of starving the English our Government were, at the same time, openly subsidising the Russians—suppose it had been found that a portion of the national arsenals had been set apart for the special use of the Czar, and that ships, guns, and gunpowder were amply supplied at our expense for the use of the enemy, and to destroy our troops,—can we imagine the outburst of indignant feeling which such a discovery would have inevitably excited? And yet this is only a feeble type of the very thing which our statesmen have long been doing, and are now threatening to do on a greater scale, in reference to an enemy far more formidable—an enemy which has never ceased to declare war against all that is dear to us as men and Christians—an enemy whose troops have actually laid down their parallels over England, and begun the attack. Let the Protestants of this country have then no hesitation as to their line of duty. Let them put aside all feeble and temporising counsels, and like the descendants of men who "with great price obtained their liberty," let them speak in language so loud, distinct, and united, that the dullest of our statesmen shall be forced to listen, and the most obstinate to obey.

When nations or individuals are unfaithful to truth and principle, God gives them over to infatuation, and thus makes their sin the direct means of their punishment. No greater or more signal punishment could be inflicted on Britain than handing her over again to the tender mercies of Rome. She would then realise before the world the truth of the statement of Scripture: "Thine own wickedness shall reprove thee, and thy backslidings shall correct thee, that thou mayest know that it is an evil and a bitter thing to depart from the living God."

THE PUBLIC PRINCIPLES OF BRITAIN.

"AH, we must not talk of principles!" was an expression which we remember to have heard made use of by a distinguished and influential member of the House of Commons. He who made it was as truly born to a seat in Parliament as if he had been born a peer. He had been bred for it also, as well as born for it. He had been formed for polit-

ical life under the assiduous fostering of the leaders of a great party. And, his education for public life completed, his preparation to take a large share in governing this empire and in guiding the world ended—his career perhaps half run—his policy, his "order of ideas," his sum of practical wisdom for a British statesman, was—"we must not think of principles!"

And our statesmen do not; they dare not think of principles. And why?

Have our people no principles? or if they have principles, do they not dare avow them?

The people of this kingdom have principles; and they are not ashamed of them, nor afraid to own them. But the public men of England are not in this respect the men of the people, nor of the Queen of England. The statesmen of the empire do not hold the principles of the State they govern, as we trust the awakened intelligence and household franchise will prove.

What are called "circumstances" have thrown the sovereignty of the British people into the hands of a comparatively small and well-defined hereditary grand seigniory. And that grand seigniory is what the secret diplomacy of Europe has made it.

The secret diplomacy of Europe and its masters, the great proprietors of the Continent, they have their principles, however little they may publish them, and they act upon them, and they are determined to maintain them and to propagate them.

We need not ask whether the people of the Continent are of the same principles as their rulers; whether they are in harmony. That question can only be answered where there are no standing armies; where the press is free, where governments become representative, and each separate nation is guaranteed from all open foreign interference.

But whether the Continental peoples are of the same principles with the proprietors of the Continental thrones or not, it is quite certain that those principles are not the principles of the religion, or of the constitution, or of the people of this empire.

The principles of the religious faith, of the civil constitution, and of the free people of Great Britain—we mean, in their application to domestic government, and in their relations with foreign powers—may be summed up in two words:—1. The sacredness of each separate nation's independence of all foreign jurisdiction or control; 2. The sacredness of individual private judgment or the rights of conscience.

From these two broad and deep fundamental principles, founded on the Bible, Protestantism, as a national system, with all its great doctrines, moral and political, springs as an inevitable corollary.

If these two principles are true, the Papacy is a huge imposture; its Christianity is a counterfeit; its recognition, or even its voluntary encouragement, in any single one of its monstrous pretensions, is treason to humanity, and an offence against the laws of nature, that is, of God.

The tendency of all created bodies, animal or vegetable, sole or corporate, is to corruption. Commonwealths, like plants, must be renewed from time to time, or they must perish; and commonwealths or kingdoms are renewed and kept in being by being from time to time brought back again to the principles which they were founded on.

The bringing back of England to those principles cost us the martyrs of the Reformation—cost us the head of one sovereign and the exile of

another—cost us the adoption of a foreign sovereign, and the banishment of a royal line.

What might it cost us to bring Great Britain back to them again once more?

Who would stand in the way of such a re-edification of the State? Who fears it?

Not the Queen—not the people of Great Britain. Who then?

No wonder that such of our public men as happen to be thinking men say now pregnantly—"We must not talk of principles!"

But will the mere shutting of our eyes, now that the political machine is evidently off the rails, prevent the collision or destruction which must inevitably result? Nations are as much guided by principles, true or false, as individuals, and principles infallibly lead to their natural results. The time of professed neutrality in nations is always short. Great Britain rose to glory by her Protestant constitution under the blessing of God, and she will as certainly sink if she transfers, as she is manifestly doing, her power to Rome, as Italy, Spain, Mexico, and Ireland have done under the same degrading and blasting influence. We may say pre-eminently of Popery as is said of sin—that it "is the destruction of any people."

CONTROVERSIAL EXPERIENCE IN IRELAND.

"SOME TIME afterwards," says Mr Dallas, "I was journeying to the West, and meant only to sleep in Galway on my way to Castelkerke. I arrived there on a Monday afternoon; and as the coach drove into the town I found the walls placarded with great bills, announcing that the new organ in the chapel of the Augustinian convent was to be opened on the previous Sunday. A choir and celebrated singers were advertised by name; and it was stated in large characters that the celebrated Dr Cahill would preach a sermon on the infallibility of the Church of Rome. Here was controversy commenced, and the gauntlet thrown down. I found on inquiry that the chapel had been crowded to excess, and a large number of the Protestants had been present. I lost no time in calling on the vicar who had charge of the church for the following week; and I pointed out how the gauntlet had been thrown down, and that of course he would not allow his Protestant congregation to be led astray by Dr Cahill. Unless he intended to take up that gauntlet himself, I was ready to do so next Sunday. Though he could not deny the force of my argument, he was reluctant to act upon it, and pleaded that he could not take such a step without the consent of the warden; if he agreed, I might preach in answer to Dr Cahill. I forthwith paid a visit to the warden, who evinced the same feeling as the vicar, but said that if the latter consented he would not object to my preaching. Thus the matter was settled, and I did not leave the town until I had got a placard printed as large as Dr Cahill's, announcing that a sermon would be preached on the following Sunday evening in St Nicholas Church, to meet the teaching of last Sunday on the infallibility of the Church of Rome.

"I returned to Galway on the Saturday, and found that great excitement prevailed in the town. The good-natured chambermaid at the hotel besought me with tears not to risk my life, as I was sure to be killed if I preached the sermon. I called on the vicar, who told me that, though it was too late to draw back, he was alarmed at the excitement which pre-

vailed, and that not a few of the Protestants had expressed their apprehensions and their disapprobation. I asked to be allowed to preach to the Protestant congregation at the morning service, which was readily granted. On Sunday morning my sermon contained a simple explanation of the duty of Protestant Christians living amongst Roman Catholics, as resulting from their great privileges in the gospel themselves, which I plainly set forth.

"The evening came. The way from the hotel in the great square is down a long street called Shop Street, towards the end of which a narrow lane leads to St Nicholas Church. This stands at the end of a large graveyard, which is surrounded by high iron rails. There were evident marks of malice in the countenances of the people, who were gathering in groups in the street; and as my person was known, these were unmistakably directed upon me. On arriving at the church there were very few persons in it. The prayers began, and but few were added to the number. Towards the end of the prayers, however, the church began to fill. The previous occupants of the pews were plainly Protestants, and the new comers were as plainly Romanists. The church is cruciform. The pulpit and desk stand in the centre of the cross, closing the east portion away from the congregation to form a chapter-house. The communion-table and rails stand immediately under the pulpit. The organ is placed at the end of the length of the cross where there is an entrance. The two arms or transepts are broad, the main door is at the end of the northern transept, while there is no door in the southern. This description is necessary that the reader may understand what occurred.

"When the first Romanists began to enter the church they were followed rapidly by others, as a flock of sheep will go after the few that first break through a hedge. They filled all the vacant seats in the church and the northern transept. Very few went round the rails to get into the southern; but before the hymn was over every seat was occupied, and the broad aisles were crammed with those who stood. The habit of superstitious reverence for an altar restrained the crowd from passing the table, so that the space on the left of the preacher was comparatively empty. After earnest prayer, both audibly and internally, I began my sermon, and this produced a storm of shouts and yells. I thank God that I felt thoroughly self-possessed in reliance upon the Holy Spirit, whose help I earnestly asked, while the discordant yells were going on. They ceased, and I began again to preach; they began again to shout. I folded my arms, and manifested a calm determination, which at last overcame them, and won them to silence. When I had a hearing I divided my subject into four heads, and continued to preach uninterruptedly for three quarters of an hour by my watch, which was lying by my side. This had exhausted three of the heads I had marked out; and just as I was about to begin the fourth, a child in one of the pews, who had dropped asleep, fell from the bench, and gave a loud cry. There was a sort of ante-chapel at the northern door, in which some men, whom we should call 'roughs,' were standing. At the disturbance caused by the child's cry these men uttered loud shouts; and rushing upon the body of people who were standing closely packed in the northern aisle, pushed them forward with an impulse which affected the whole crowd, and made the foremost rush past the communion rails into the southern transept, uttering screams of terror rather than shouts of disturbance. The alarm communicated itself to the whole congregation;

the whistles and shouts which proceeded from the men at the north door kept up the panic. The banging of pew-doors, as persons strove to get out, and others strove to pass them, sounded like a desultory fire of musketry; and the climax was added to this intense confusion, when, over and above the storm of screams and shouts, the voice of a sergeant-major, who had ten or a dozen soldiers with him, (and who, according to the orders at that time, brought with them their arms when they attended any public place,) issued the word of command—'Fix bayonets!' followed by the rattle of steel.

"I do not remember ever to have been in a more distressing position. A thousand thoughts were rushing through my mind; the state of the people; the difficulty of appeasing them; the consequences to the cause I had in hand. The warden and two of the vicars were sitting in the desk; would they feel justified in prohibiting future efforts? But the sergeant's word of command brought these thoughts to a practical point. If his voice were audible above the noise, so might mine be. I ventured on prayer, not in the less than whisper which reaches the ear of Him to whom it is addressed, but in a sound that might make the people know that I prayed. In a voice as loud as the word of command, I said, 'O God, calm the people, take away fear, give Thy Holy Spirit;' and then as a word of command I cried out, 'Take your seats!' Never was prayer more signally or distinctly answered. The people did take their seats, and that too at once. It scarcely required a couple of minutes to find them arranged in decent order. Two women were taken out fainting, and the rest settled themselves in pews; and though fewer in number, it was even then a full congregation. I briefly returned thanks to God, and then proceeded with the fourth head of my subject, which occupied twenty minutes by the watch at my side. With a prayer and a blessing I dismissed the congregation, who separated with respectable quietness.

"When I went down to the chapter-room the warden and the vicars shook hands with me, and thanked God as they offered me the use of the pulpit on future occasions. Presently people came in, warning me not to go out into the streets or I should surely be pulled to pieces, the crowd was so immense and exasperated. A police sergeant came to assure me that he would protect me, as he had twenty men with him at the gate. I told him that I did not send for him, and asked him who did. He said that one of the magistrates who was in the congregation had sent for him, and given him orders. I thanked him and the magistrate, but requested that he would testify that I had not sent for him. My knowledge of human nature convinced me that a display of fear is the sure way to produce insult; and I knew the Irish well enough to feel that a manifestation of bold confidence is sure to avert danger. I left the church accompanied by the vicars, and when we came outside the rails of the churchyard, the riot was indeed tremendous. 'Here he comes!' 'The devil himself!' 'He is black in the face!' 'Luther!' &c., &c. These were mild compared to the curses which, I am sorry to say, sounded mostly from female voices. There were some policemen drawn up in line in front of the gate. I told the sergeant he had better disperse them amongst the crowd, which would be better protection than an escort, and not so aggravating to the people. We turned up Shop Street, and, if I had not determined to walk on, with the risk of treading on the toes of

the women who danced backward in front of me with the most insulting exclamations, we should never have got on at all. But we did get on, and arrived at a nook in the street, the entrance of a small blind alley. When we came in front of this, there issued forth a continuous shower of large stones; these had the effect of ridding me of my besetting women, constant relays of whom had danced before me hitherto, and only one stone struck my hat, though my companion received rather a severe blow on the shoulder. This stoning, however, was very near the end of the street; and when we got into the square, and arrived at the door of the hotel, the master, himself a Romanist, was anxiously trying to pull me up the two or three steps in front to get me out of danger. I thanked him, but walked up the steps, and, standing upon the highest, I looked over an immense crowd, probably more than a thousand people, most of them shouting and yelling. I remembered the lesson I had learnt from the sergeant in the church, and raising my voice, like an adjutant manœuvring a thousand men, I cried out, 'Stop!' There was an instant silence, while I added in the same voice, 'Thank you, my friends, for taking care of me safely home. Good night.' There was a universal burst of laughter, and I entered the hotel with these cheerful sounds in my ears.

"During the difficult progress from the door of the church to the steps of the hotel, I had not failed to speak some words of peace from time to time to those near me, especially when we first issued forth from the iron gates of the churchyard, and where we had to pause in the outburst of the storm I have described. It never occurred to me that these words for Christ could even have been heard, as they were uttered out of the deep compassion I felt for the people. Eighteen years afterwards a woman died in an hospital, and being a long time a convert, one of the missionaries attended her in her last illness. She told him that she had been a bigoted Romanist in Galway, and was present in that crowd in Shop Street. She then heard one of those words for Christ which were spoken out of that compassion, and, observing the calmness with which these insults were borne, it fastened the word on her mind, and the Holy Spirit fastened it in her heart, and to that beginning she traced her conversion and her salvation."—*Story of the Irish Church Missions.* By Rev. A. DALLAS, M.A., pp. 110–119.

THE PROPOSED NEW POPISH UNIVERSITY.

The following circular has been sent to all the branches of the Scottish Reformation Society:—

OFFICE OF THE SCOTTISH REFORMATION SOCIETY,
12 CLARENCE CHAMBERS, HAYMARKET,
LONDON, 12*th March* 1868.

MY DEAR SIR,—I think it right to draw your special attention to the proposal which has just been made by Lord Mayo, on behalf of the Government, in regard to a Roman Catholic University in Ireland. I annex an extract from his lordship's speech, as reported in the *Times* newspaper of the 11th March. You will observe that it is proposed not only to grant a Charter to a Roman Catholic University, but to establish an University,—in other words, another Maynooth, with the increased power of granting degrees.

I need scarcely say that, even if such a step were lawful, such an University is altogether unnecessary, as the Trinity College of Dublin and the Queen's Colleges are all open to Roman Catholics, and these Colleges have been largely taken advantage

of by the Roman Catholic laity of Ireland. I have good ground also for saying that many of the Roman Catholic laity do not wish to be placed in such a position as to lay themselves under the ban of their hierarchy if they do not send their sons to the proposed New University.

But apart from this, the granting of a Charter, and otherwise establishing another Popish University, involves the national guilt of not only recognising Romanism, but establishing it, and this in an increasing degree.

You will also observe that, although Lord Mayo postpones the question of endowing such an University, the University is to be so constituted as that it will necessarily imply an additional endowment from the public funds.

It is earnestly hoped, therefore, that you will use your influence with Members of Parliament, and otherwise, in order to show to the Government that such a proposal is obnoxious to the country. I need not say that no time should be lost in this matter.

You will excuse this hasty note and the freedom with which I write—Believe me to be, very truly,

G. R. BADENOCH, *General Secretary.*

REFORMATION LAYS.

By the Rev. RICHARD GLOVER, M.A., *Incumbent of Christ-Church, Dover.*

NO. I.—"NO PEACE WITH ROME."

"No peace with Rome!" he cried,*
The English Seneca, whose gentle soul
No fiery passions nurst, from hell supplied;
He, whom calm Contemplation's sweet control
Had soothed so gently, that Peace made her home
With him—'twas he who cried, "No peace with Rome!"

Not like th' impassion'd pair
Who, yielding to a base and savage ire,
Besought their Master to command the air
To yield its lightnings, and outpour its fire,
And whelm the wicked 'neath its blazing dome,
Not such was he who cried, "No peace with Rome!"

Nor such are those to-day,
Who catch it from his lips, and cry it still:
Or, if such use the words, we boldly say,
No part have we with them! We would not kill
Nor injure one who loves what we condemn,
We war with principles and not with men!

"No peace with Rome!" and why?
Is it because we love not peace but war?
Or that the grace of Christian charity
Resides not in our bosom!—that we bar
Our hearts against the overtures of love—
That thus we cry—that thus our passions move?

Not so. But do ye ask
Our reasons for a cry that loveless seems?
We deem reply no hard ungracious task,
Nor one that needs the sophist's subtle schemes:
'Tis plain and simple: Would ye hear it? list!
We war with Rome, because Rome wars with Christ!

Fidelity to Him
Demands the solemn cry which thus we raise!
In this crusade we march to this one hymn—
This on our banner's lofty front we blaze—
"Christ's word is Truth, and all who this oppose,
In holy warfare, we regard as foes!"

And would ye mark and read
How Rome does this! Open the Gospel tome,
And in *its* light place her peculiar creed—
Not what she had from Christ, but what from home—
The added Articles that Pius gave,*
Liguori's morals, and the Trent Decrees—
Down to the latest lie attach'd to these!

Doubt ye what thus we mean?
Ask the ninth Pius, who with impious hand
Crown'd the dead Virgin Heaven's Immaculate Queen!
And by that act discrown'd our Christ! and damn'd
All who refuse henceforward to believe
Salvation cometh through the Second Eve!

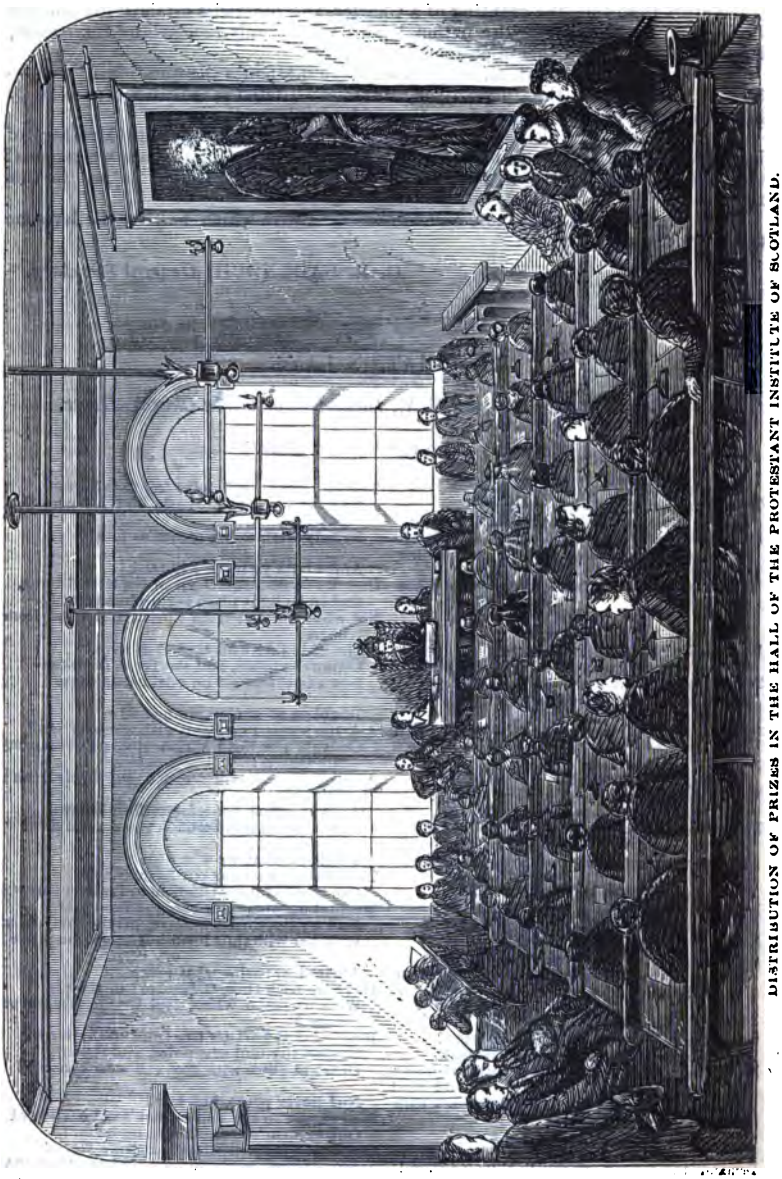
Think ye, that we who own
The Second Adam as our Saviour sole,
Can mark this foul dishonour on Him thrown
Without a jealous throbbing of the soul?
No! by the Christ we love, till life shall cease
With her who thus insults Him—never peace!

Amazed, we ask—what peace
Have we with thee, O Jezebel? or thou
With us—thou whose foul witchcrafts never cease?
Remove that harlot's tire from off thy brow!
Confess thy foul adulteries, and repent,
Or we to peace with thee can ne'er consent!

No! never peace, but war!
We say not, to the knife—that's not our sword
Our weapon's of a different metal far!
Our sword is spiritual—the Spirit's Word!
Drawing our weapons from that mighty tome,
While Rome is Rome, we'll cry—"No peace with Rome!"

* Bishop Hall, author of "The Contemplations," &c. &c.

* The Creed of Pope Pius IV.



DISTRIBUTION OF PRIZES IN THE HALL OF THE PROTESTANT INSTITUTE OF SCOTLAND.

OUR WOODCUT.

OUR woodcut represents the giving of prizes in the Hall of the Protestant Institute of Scotland to the successful competitors in connexion with Foxe's "Book of Martyrs." We are delighted to hear that the cheap issue of this most valuable book now amounts to 300,000 copies, and we hope it may soon reach a million. An interesting competition upon it has taken place at Mackerston, near Kelso, and a competition on Dr Begg's "Handbook of Popery," in Kelso itself.

THE LONDON CLASSES AND THE *RECORD*.

8 RHEIDOL TERRACE, ISLINGTON,
LONDON, 16*th Feb.* 1868.

DEAR SIR,—It is with sincere regret that we hear of the opposition and difficulty that the Scottish Reformation Society have had to contend with in London, and we write you this letter to testify to the estimation in which the efforts of the Society are held by ourselves and by many young men of our acquaintance who have lately had the privilege of attending the classes instituted by the Society, and conducted by the Rev. Robert Maguire. And we feel this the more when we remember that up to the present time they have been the only means by which any one could obtain clear and definite instruction as to the differences that separate our Reformed Church from the Church of Rome. We have obtained, with many others, so much information there, that at the examination we were judged by Mr Maguire worthy of a special reward. Before attending the classes we had but little knowledge of the subject, certainly not enough to fully understand and to refute the dangerous deceits that are so rife at the present day. We would, with all respect, urge upon you to continue the good work. There is really little being done that is tangible and practical to resist the errors that are being propagated on every side, drawing many into what is a snare and a delusion; and we sincerely hope that, after the great things that you have already accomplished in London, you will continue with more force and determination the efforts already made. It seems to us that the classes which you have already held are the best means of getting at people's understandings, and so preparing them to stand against what they are always liable to, being drawn away in a most lamentable manner into what has so much error and danger attached to it.

If we might be allowed to offer a suggestion, we would press upon you the advisability of sending prospectuses of any future classes that you may inaugurate to all the institutes, young men's and literary societies, in the locality in which the proposed classes are to be held, and perhaps also to some of the large commercial houses and places of business, where some hundreds of young men are often employed. Again offering you our warmest thanks and acknowledgments, and hoping that you may still be enabled and encouraged to continue and extend your efforts for usefulness, we remain, &c.,

(Signed) EDWARD STREET.
JAMES STREET, jun.

DEAR MR BADENOCH,—I should have written immediately on receipt of the *Bulwark*, but as you said I should see a full explanation in the next *Bulwark*, I thought it better to wait: and beg to say I am quite satisfied.

The letters from the young men are highly satisfactory, and clearly show the value *they set* on your classes in London, and I know of nothing that would give me greater pain, for my country's sake, than to hear they had been given up, and nothing would give me greater pleasure than to hear that the classes were greatly multiplied in London, and one established in every large town in Great Britain and Ireland.

The letter of Robert Williams shows that the work undertaken by the Scottish Reformation Society, is not only very different to that of other societies, but of a more thoroughly useful and lasting character.

The *Record* being kindly lent me by a friend, I do not see it till the following week, which will account for my making no allusion to the attack in it, until I wrote to Mr Brock, and then not knowing what feelings might have been stirred, I said nothing by comparison of what *I really felt*. But now I have no hesitation in saying that I was never more thoroughly pained and disgusted in my life. An "Old Pro-

testant's" letter *appeared so offensive, even to the editor*, that I was pleased (as he thought proper to admit the letter) at *his making a sort of apology for it;* but his attacks afterwards *nothing can excuse*, as they were thoroughly uncalled for, unprovoked, and distressingly spiteful!

Had it been in the heat of debate it would have been sad, but being deliberately penned, they showed a spirit I should have thought any Christian would have duly avoided. Had I been taking the *Record*, I should have given it up instantly, and told the editor the reason. It was most unfair his not inserting Mr Shaw's letter; and I sincerely hope *some other English friend* wrote and told him so, for such conduct ought not to have passed without strong, but Christian rebuke.

Forgive us, dear brother, and don't cast us off, for our apparent ingratitude for the kind effort you are making on our behalf, this side of the Border.

Even poor Dr Begg had a blow for *daring* to establish the original *Rock!* as long as it lasted, and am now taking the new one. In fact, so great is my horror of Popery, and fear lest the Lord should allow it again to *prevail* in the country as a just punishment for our sin, in paying for its teaching, that I am ready, as far as I can, to have a finger in every anti-Popish pie.

I remember sending a fable to the first *Rock*, anonymously, entitled, I think, "The Shepherd, the Sheep, and the Wolves," and it was inserted, I rather think, in the last paper, but am not certain about that; I conclude there was a lack of anything better. I was glad to see Dr Begg's letter in the *Rock* last week; but I am afraid it is vain at present to ask people to lay aside their jealousies and become united, without which but little can be done. They should read the beginning of 1 Cor. iii.

But we are not brought *sufficiently low yet*, to hail with thankfulness any help the Lord may be disposed to send us. When the fires begin to be lighted *we shall know better.*

I should be thankful to see the country really stirred, from one end to the other; *that, perhaps*, would quiet me down a little. I am obliged now to fall back on "The Lord reigneth."

You truly said we want *a more single eye.* We must be willing to be nothing before the Lord will use us and bless us. As the silver and gold are in His hands, sincerely do I pray Him to open the hearts of many on this side the Border, to respond to your appeal and wants, as I cannot give what I would myself.

Don't set down the present trifle *in my name*, but if there is no objection you may enter it—An English lady for the "Blue Bonnets," 5s. Ditto for the "Blue Bonnets over the Border," in London, 5s.

I am glad to hear there is a class in Liverpool. I wish there was one in Bristol! That is more important than Bath.

That grace, mercy, and peace, may be multiplied unto you, under your unjust treatment, is the earnest prayer, of yours, very truly.

P.S.—I had not *finished* the last *Rock*, when I wrote my letter. Since that I have seen your "good suggestion," and I quite enter into all that you have said.

But I fully expect a "certain editor" will pronounce you *incorrigible*, and if he can, get an edict passed to prevent your crossing the Border.

I sincerely hope you have a *known friend* in the Editor of the *Rock?*

Dr Wilson's letter just above yours is very good. I am sorry he has left Bath, as he was a liberal-minded man, in the *correct* acceptation of the term, which does not mean latitudinarian—as many called liberals are.

He gives a noble protest from the American Episcopal Church, and I think our Church Association could not do better than cordially adopt it. I hope no pride or jealousy will prevent their so doing, as I do not think they could possibly do better.

REV. AND DEAR SIR,—I am now an old supporter of the Scottish Reformation Society, and during the many years that I have been a reader of the *Bulwark*, I have been struck and pleased with the gentlemanly and Christian tone of its articles. Though not wanting certainly in zeal and earnestness, it has never degenerated into coarseness or abuse of those differing in opinion. A society that has ever conducted its publications in so good a spirit, and laboured so steadily and perseveringly in the Protestant cause, might have expected to be free from the attacks of those who profess to be labouring in the same cause. I regret much, however, to see from the *Bulwark* of this month, that you and the Society have been so undeservedly attacked by the *Record*. Surely, if the field in London was partially preoccupied, still there was room, not only for your Society, but for many others to use every effort to stay the progress of Popery. I am a small contributor to several Protestant associations in

London, but I never heard of any having adopted the plan of the Scottish Reformation Society, in organising classes for instruction in the distinctive teachings of Rome, and which appears to have been attended with so much success. The letters from those who have benefited by the lectures must be exceedingly satisfactory and gratifying to you, sir, and the perusal of them makes me so much more alive than I previously was to the good they are doing, that I have much pleasure in sending you a trifling help towards the continuance, and, I trust, extension of your good work. And with earnest prayer that God may be pleased to bless and prosper your labours, I am, yours truly.

ROMISH TACTICS IN PARLIAMENT.

(*From our Parliamentary Correspondent.*)

LONDON, *March.*

SINCE my last communication we have had a change in the head of the Government, and Mr Disraeli is now ostensibly, as he has from the first been really, at the head of the Government. Still, there was some fetter, however slight, in the Premiership of Lord Derby, and that fetter is now removed. What change that circumstance may make in his policy it is as yet impossible to say. Since his accession, we have had a development of his Irish policy, but that policy was agreed upon before Lord Derby's resignation, and has only been delayed till now by the new arrangements which that resignation caused. But whether it be originally the policy of Lord Derby or Mr Disraeli, what the public has to do with is, that it is the plan by which the actual Government of the country propose to conciliate Irish disaffection, and to render the country amenable to British rule. It becomes therefore a grave subject for consideration with every man who has at heart the permanent well-being of the country,—not the shifting expedients neccessary for the precarious existence of a party.

The plans of the Government, as they were developed by the Irish Secretary, refer to the land, the Church, and the Universities. The former question may be omitted here, as matter unsuitable for discussion in those pages. The others will be considered by your readers as subjects of vital importance. Churchmen on both sides of the Channel will rejoice to learn that the Government have taken their stand upon the support of the Irish Church. Measures may be required for the more equitable distribution of her revenues, and for securing some internal reforms that would improve her efficiency; but as to disendowment and disestablishment, Lord Mayo observed that this would alienate the most loyal of the population, while it would not disarm a single enemy. This, by the way, was candidly admitted by Mr Maguire himself, who introduced the subject; for, after drawing a long and black bill of indictment against England for Irish wrongs a century old, he went on to demand the most sweeping changes, without admitting that any one of them, or all of them taken together, would atone for what was past, or secure contentment and tranquillity for the future. So far, therefore, there was an agreement on both sides, and Lord Mayo was justified beforehand in demanding why they should irritate their friends by doing that which they knew beforehand would not conciliate their enemies. It would, however, have been more satisfactory to Protestants if the noble Lord had stopped there. But he went on to hint in a very intelligible way, that though the Government would not consent to disendow the Protestants, they would be very glad to endow the Romanists, if the Papists would only accept the endowment.

He talked of the folly of those who would "level down," and held forth on the superior wisdom of those who were in favour of "levelling up." In fact, it is plain that Mr Disraeli's ideal of what is good for Ireland is the endowment of all religions alike—a reverting to the schemes of Mr Pitt at the time of the Union, and which, let us do Mr Disraeli the justice to say, has been the dream of many a statesman since. There is nothing that stands between us and the realisation of such a scheme than the rejected declarations of refusal on the part of the Romish bishops, and the more solid opposition of the British tax-payer. Between these two it may probably be said, that whatever may be the ultimate fate of the Establishment, we are safe from any endowment of Popery—as a Church—for many years to come. But this is more than doubtful.

But endowments also, though not given openly and boldly, may be given surreptitiously and by a side word. The Romish bishops may refuse to accept Government money in their capacity of bishops, but there would not be the same objection on their part to receive it as professors or governors of a university. And so the Government has determined, if they can do nothing else for the Romish priesthood, that they will grant the clerical demand of a charter and an endowment for a great Catholic university. As Mr Horsman intimated, this has been demanded of many ministers, but no man ever dreamt of conceding it till now. The college now established owes its existence to the hostility declared by the Pope and the Ultramontanes against the Queen's colleges, and it has been founded mainly by foreign contributions; but as a rule the Irish gentry do not send their sons to be educated there. This indifference is attributed by the priests to the fact that the authorities have no power to grant literary and medical degrees: and the charter is nominally required for that purpose. But the prospect of more students attending if degrees were to be obtained is more than doubtful, while everybody knows that the real object of the priests in demanding it is to signalise their triumph over the Government and extinguish the Queen's colleges. It is in fact a trial of strength who shall be the real masters of Ireland, for its effect would be to undo all that has been done in Ireland in the way of education for the last thirty years. The new Premier, through the mouth of his Irish Secretary, counsels surrender at discretion to the British Parliament. A Romish university composed exclusively of Roman Catholics, over which the State is to renounce all control, and of which the only stipulation is, that a portion of the body shall be composed of laymen, is to be established and endowed with buildings prepared for them all at the Government expense.

This is the proposal of the Conservative Government. It remains to be seen how it is accepted by the House at large. There is reason to think that it is not acceptable to their own supporters, though naturally they are unwilling to speak out their minds at a time when their leaders are in difficulty. But we are left in no doubt as to the state of mind of those on the other side. Men who agreed on no other point of Irish remedies, agreed in condemning this plan. It has already been said that Mr Horsman denounced it as an act of retrogression. He did more. He showed with great clearness, and in much detail, that this scheme of a Roman Catholic university was not only a defiance of British authority, but that it was also undertaken in opposition to the wishes of the Roman

Catholic laity, for the education of whose children it is professedly designed. They dare not openly rebel, but they show their opposition in the most practical way—they do not subscribe to its funds, and they do not send their sons there. The Government scheme was therefore in his view not only an undoing of all that former Governments had done, but it was a desertion of the Roman Catholic laity in the struggle they were maintaining against priestly domination, and bribing the bishops by increasing their power in the country to assist them at the elections. Mr Lowe differed from Mr Horsman in many respects, but he was thoroughly at one with him on this matter. He considered the scheme as a base truckling of the Government to the priestly power, and an act of real injury to the Roman Catholic gentry, who had hitherto looked to the Government to help them in their struggle against the Ultramontane domination. Mr Stuart Mill differed much from both these speakers; his views on the land question were condemned by them as wild and visionary; but he agreed with them on this matter. The Government was now about to undo, he said, the best thing that England had ever done for Ireland. Professor Fawcett had still earlier declared his opinion by asking whether this charter was to be granted without reference to the wishes of Parliament, and obtained the assurance, amidst the cheers of the House, that no step would be taken in the matter without first consulting the wishes of the House of Commons.

Such are the opinions of the leading men on the Opposition side of the House, who are not likely to be in office even though the present Ministers were expelled. Those politicians who have a hope of again entering office are of course more cautious, but their opinions are equally unfavourable. Mr Chichester Fortescue, for instance, who has been Irish Secretary, and hopes to be so again, and who is, besides, member for the Romish county of Louth, had a delicate part to play in speaking on such a subject; but he could not conceal his dislike to the measure, though, with the usual trimming of a politician, he added, that if the Irish people really wanted it, he would not object. Mr Bright, who there is no doubt will form a member of the next Liberal Cabinet, was, as his wont is, more outspoken; but he, too, rested his objection more on the futility of the measure than its injustice. At the time we are obliged to conclude our account the debate has not finished, and some curiosity is felt as to what Mr Gladstone will say. That he will give his assent to the University proposal is not to be anticipated, after what the minor members of his party have said; but opinions are divided as to the side he may take on the alternative question of the disendowment of the Protestant, or additional endowment of the Romish Church. It must be added that all the leading Liberals have spoken strongly against the continued existence of the Establishment. Mr Bright and Mr Fortescue form no exception. On the other side, no one worth naming on the Ministerial benches—outside the Ministerial circle—have come forward to support their plan of the Popish charter. The probability is, therefore, that Mr Disraeli will abandon it. The Protestant Church has more to fear from their opponents; but at present they are not in a position to carry their views into effect; nor are they united among themselves, if the rumour be true which was freely circulated in the Parliamentary lobbies during the continuance of the debate. It is said that the proposition was seriously debated whether, at the close of

this discussion, a resolution should not be moved condemning the Irish Establishment; but there was found to be so much difference of opinion—the quieter members were so averse to attack the principle of Church Establishments—that, for the present at least, the idea was abandoned.

A TRACT FOR THE TIMES.

WHAT RITUALISM IS!

IT is to hold "that no public worship is really deserving of its name unless it be histrionic, to learn a lesson from the stage, the gin-palace, the Odd Fellows and the Foresters;"[1] to conduct divine service so that "a stranger entering into a church where Ritual is carefully attended to might easily, and *of course*, mistake it for a Roman service;"[2] to maintain as "the five prominent (though not exclusive) points of the charter of an English Churchman's Ritualistic liberties, the ancient vestments, the two lights on the altar, the incense, the mixed chalice, the eastward position in front of the altar, of the priest and his assistants in the celebration of the Holy Communion."[3]

It is to speak of the XXXIX. Articles as "those Protestant Articles tacked on to a Catholic Liturgy, those forty stripes save one, as some have called them, laid on the back of the Anglican priesthood."[4]

It is to assert "that nothing can ever make up for the loss of the perpetual presence of God incarnate, under the form of bread, on the altar; or for the practical change which has turned our clergy from a sacrificing priesthood into a preaching ministry;"[5] to pray after the consecration, "by the words of which the bread becomes the body of Christ, and the wine the blood, 'I believe, O Jesus, that Thou art truly present; I worship Thee as the shepherds worshipped Thee, as the wise men adored Thee;'"[6] "to bow down the head and body in deepest adoration when the priest says the awful words, and to worship the Saviour then verily and indeed present on His altar;"[7] to recognise and give directions for "Mass for the dead," with the prayer "Grant that the sacrifice may be a propitiation for me, and for all for whom I have offered it."[8]

It is to agree "that those who are neither with the saints nor with the damned suffer great anguish, and that meantime their souls are benefited by the prayers and offerings of the Church, and by alms given in their behalf; that those who have not died beyond the pale of salvation receive mitigation in their sufferings, and ultimate release; and that possibly those who are lost gain a mitigation of their sufferings, which mitigation may last through eternity;"[9] that by the disuse of the custom of "men flocking to the altar of God, there to offer up their prayers in conjunction with the all-prevailing sacrifice for their departed friends, the dead have been defrauded of their right," and "worse than all, that through a great part of Western Christendom the voice of prayer for their peace and refreshment has already ceased for three hundred years; thus the perfecting of the saints has been retarded, and the great day of final reckoning postponed."[10]

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[1] The Church and the World, p. 37.
[2] *Ib.*, p. 212.
[3] *Ib.*, p. 497.
[4] *Ib.*, p. 202.
[5] *Ib.*, p. 236.
[6] The Little Primer, p. 67.
[7] The Little Prayer Book, p. 16.
[8] Altar Manual, pp. 12, 16.
[9] Tracts for the Day, No. 2, Purgatory, p. 28.
[10] *Ib.*, p. 46.

It is to affirm, "that Protestantism is hopelessly undogmatic; that it consists in a system of negations; it is destructive, not constructive," &c.;[1] "that there is nothing in the Council of Trent which could not be explained satisfactorily to us if it were explained authoritatively;"[2] to believe "that, rightly understood, they are in the main truer statements than our own;" "that there is nothing that can be called error in the Church of Rome;"[3] "that the English Church is still a part of the Catholic Church, unless she sinned sufficiently at the Reformation to justify Rome in cutting her off;"[4] to believe it to be "a most fatal mistake to think that the sins confessed in secret to God are fully confessed;" "to look upon the confessing priest not as a commissioned minister, but to see that it is our Lord himself who speaks at confession, and that the confessor's words are not his own, but that he is under the control of one who regulates them in a way of which the priest himself is generally unconscious."[5]

It is to admire and propose for imitation the Liturgy of the Church of Sarum;[6] wherein are set forth the Romish vestments (pp. 37, 44–6), chasuble, amice, &c.; the lights, the acolytes (pp. 39, 40, Preface, p. 13), thurifers (p. 42), and taper-bearers (p. 41), the incense (pp. 42–7, 51), worship of the crucifix (p. 47), sign of the cross (p. 48), adoring the cross and prayers to it (p. 121–2), performing sacrifice, offering the host, elevating and adoring it (pp. 50–1–2–3, 62–3–5–6–7, 75–8, 81, and 124); high mass, low mass, masses for the dead (pp. 41, 68, 75, 81), belief in purgatory (p. 54), prayers to the Virgin (pp. 38, 40–9, 64, 70–3, 83), festivals in her honour, prayers to the saints asking their intercession (pp. 40, 64, 90–3).

PRESENT DUTY OF PROTESTANTS.

IT is cheering to find with what cordiality many of the Protestants of England are welcoming the efforts of the Scottish Reformation Society. The following letter, received by the Secretary from a friend in the south of England, deserves attention at the present time:—

"DEAR SIR,—I enclose a mite, which is all, I am sorry to say, that is in my power at present. I was in hopes that this year I might have been able to show the value I set on the labours of the Scottish Reformation Society, but the Lord has willed it otherwise; and I must therefore beg you to divide the trifle I send between the London Branch and the Parent Society.

"In consequence of what passed at the meeting of the English Popish aristocracy, the manifesto of many of the Popish priests in Ireland, published in the *Times*, and of the Popish Fenian conspiracy, clearly fostered and encouraged by the Irish Popish priesthood, (with only an exception here and there,) I want to know how much longer the body of Protestants intend to keep silence, and allow the Papists to have all they demand.

"You know the demands that were made in Parliament last year by Papists, and mongrel or Jesuitical Protestants, and you know part at least of what is to be further demanded as soon as Parliament meets; most of which, if not all, will probably be weakly and wickedly yielded, in hopes of tranquillising Ireland, and also to secure Popish votes.

"The conduct of the Fenians has now a little roused the country, and it seems to me that Protestant England will never have such an opportunity of making herself

[1] The Church and the World, p. 101.
[2] *Ib.*, p. 241.
[3] *Ib.*, p. 230.
[4] *Ib.*, p. 231.
[5] *Ib.*, p. 226.
[6] Liturgy of the Church of Sarum, dedicated by permission to the Bishop of Salisbury.

heard as at the present time. But she must be quick. Now is her time to answer the Popish demands that have been put forth, and by so doing strengthen the hands of the Government, if they are disposed to do right.

"If this opportunity is allowed to slip, it may be too late. What is to prevent the different Protestant associations from combining for once, and making themselves publicly heard? Why are the Papists only to make themselves publicly heard? What is done more privately is good, but something more is now wanted, unless England intends again to put herself under the grinding tyranny of Rome. There was a united and imposing meeting held by 'the Church Association' against Ritualism; and I want the different Protestant societies to meet, and give a public answer to Popish demands, and show Dr Manning that Protestantism is not quite dead, as he supposes, and as he had but too much reason to suppose, as no reply is ever given to the abusive and insolent demands of Papists in a Protestant country. Protestants are dumb! If Papists would grant nothing to Protestants—which we know they would not—why is not that set plainly before them, as part of the answer to their demands? They blindly assert that theirs is the true faith, but Christian Protestants know it to be false, thoroughly anti-Christian, and opposed to the Word of God. Knowing that, it might save many from being ensnared by them, if this was openly declared at an imposing public meeting.

"The Reform (or revolutionary) League, by combining and public meetings, have made themselves heard; and shall the children of God alone be silent when His enemies are combining to stifle the truth, and bring in an idolatrous, blasphemous, immoral creed, hateful to Him and destructive to the souls of men? God forbid! But yet there seems few 'to stand in the gap.'

"What Ireland wants is the Bible to humanise her, and nothing but the Bible can ever Christianise her. Why not tell her that publicly? It is a truth. And England's sin against Ireland has been not insisting on the Bible being free to all. That was her duty to Ireland, and not to assist in teaching Popery. As I am sending my mite to another society, I have urged them to unite with all the other societies. 'Union is strength,' as may be seen by the Popish and Reform league. It seems a duty that every man owes his God, his Queen, and his country, to come publicly forward to answer and resist the attacks made on the religion of Protestants. —I am, &c.

"The Rev. G. R. Badenoch, Edinburgh."

"FOXE'S BOOK OF MARTYRS."

THE following letter, from a friend in England to the Secretary of the Scottish Reformation Society, on learning that the examination of the Schools of Edinburgh had taken place, is another proof of the great interest which the friends in England take in the operations of that Society:—

"I thank you very sincerely for your kind and interesting letter, for I much desired information concerning the first-fruits of your admirable plan. My constant prayer has been, and is, that your valuable and God-provided agent in this matter may, in every place, as in Edinburgh, find 'the fields white already to harvest,' and reap abundantly, always rejoicing in the sanctifying showers of grace, both on the minds and hearts of the youthful students. It is not easy to say which we most admire—the laborious efforts of the teacher, or the gratifying diligence and intelligence of the learners. May God impel both forward with mighty and increasing energy, till the enemy be driven back ashamed, and forced to confess that God is stronger than he!

"Though the work is only commenced, it is not too much to ask and expect that it may speed its way onward, till every idol temple now rising in every direction, defacing our land, be once more razed to the dust. God has Himself placed in our hands the promise that warrants our expectations when we plead with Him for this blessed result.

"I doubt not that you have heard from others an account of Mr Elliot's meeting at Plymouth. I felt it a privation not to be present, but health always forbids me, even in summer, to encounter the draughts of a public room. I am told, and it much rejoices me to know, that the room is crowded. I cannot be thankful enough that activity is so on the increase, mourning, as I did formerly, to see many meetings of God's children which appeared to me to begin and end in talking about what

should be done, while all, with the best intentions, fell short of action, no one quite knowing what to be about. But we hope the day is dawning when all shall know, not only what to be doing, but also the full truth, 'as it is in Jesus,' 'for all shall know me, from the least to the greatest, for all shall be taught of God!'—With very kind regards, I remain yours very sincerely."

THE FOLLOWING IS FROM AN ENGLISH CITY MISSIONARY:—

"I was very glad to receive from you this day Archdeacon Sinclair's pamphlet, with several others, for which I beg most sincerely to thank you. I am much pleased with them, and shall esteem it a privilege to do anything I can to forward the work in which you are engaged. I have had a burning hatred to Rome from a child, and indeed to all or any form of persecution, being descended from a staunch old Nonconformist stock, from some who were the noblest of Christian men.

"I am glad you are trying to imbue the minds of our rising generation with 'Foxe's Book of Martyrs,'—the more so, from the fact that I read it with a history of the Inquisition when quite young, and it burnt into my soul an utter detestation of Romanism. I consider Popery to be the enemy of both God and man. It acts as a blasting withering curse on everything it touches. I am trying to lend copies of the second edition of Foxe's Book in my district, and have several Roman Catholics who read books from my library, to whom I can read and speak. But as a class you can't touch them, they are down so low, and so much under priestly domination. I could many times cry over them, seeing how they are befooled and deceived. Two or three have read Collette's 'Novelties of Romanism,' and I have got two or three to come to my meeting, but as a rule I find them to be so lying and deceitful that I can trust none of them, so I try and read God's own Word to them, and leave it, hoping the Spirit of God may bless it.

"I shall be glad of any tracts you can send, and will try and do my best to use them.* I have some hundred or more in my district who are under the iron heel of Rome.

"I never lose an opportunity of teaching and preaching against it, and most of all by teaching its opposite, viz., justification by faith, especially from the first three chapters of the Epistle to the Romans, on to the eighth chapter.

"The Ritualists are nearly as bad, if not worse, because they are not honest. If they were, they would go over to Rome at once. May the Lord bless and prosper you and those with you in your work.—Yours, &c."

THE VAST IMPORTANCE OF LONDON.

THE importance of London in relation to the great contest now going on between the supporters of Bible truth and of Popish error can scarcely be over-estimated. London is the seat of the Romish archbishop, who is understood to have the whole weight and authority of the Pope and of the College of Cardinals on his side, and in consequence must exercise a great preponderating influence over all the Romish bishops in England, and through them over the laity, higher or lower, who are under their charge. London is itself the abode of, perhaps, one hundred thousand Romanists, of all classes of society, but the majority of whom are Irish, who are becoming every year more thoroughly organised under the direction of the priests and Jesuit teachers, who can wield them with powerful effect for the accomplishment of the purposes of their ecclesiastical superiors. London is the great centre in which the energy and talent of the Romish laity generally can be brought to co-operate with those of the clergy, in advancing the interests, political and religious, of their

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* A parcel of Tract No. I. has been sent, with an offer to send others, if wished.

Church; for it is in London that the Irish members of Parliament, who are chosen in reality by the priests, acting under their superiors, spend a great part of the year, as well as the Romish aristocracy, increased by a considerable accession of noblemen who have left the Church of England, and are members of the House of Lords. It is easy to perceive what a mighty influence all of those classes, acting in concert in London, can at any time bring to bear upon the British Government, and upon the Houses of Parliament, as well as upon British society. That influence may, especially in political matters, be in certain cases increased by the co-operation of the ambassadors from the Popish kingdoms of Europe, who reside in the metropolis, and are in frequent communication with the highest dignitaries of their Church, with the view of promoting its interests. Years have passed away since the Jesuits, through their organ the *Univers*, proclaimed aloud that London was the grand centre in which the Romanists were bound to put forth all their strength, with the view of ultimately spreading their own religion and weakening the power of Protestantism, not only in the British dominions, but in Europe generally. If Popery rises with great vigour, and lays hold of the rich and influential classes of society in London, the Church of the Reformation will receive a blow that will be felt through the world. These are some of the views regarding the importance of London to which the religious public are very imperfectly awake. Surely it is most desirable for the interests of the Church of Christ in the metropolis, and through the British dominions, that the subject should be thoroughly investigated, and strikingly presented before the public view, by some of the ablest defenders of the Protestant faith. It is with the view of calling forth such talent that a proposal of Prize Essays has been made.

This proposal has orginated with an intelligent friend of the cause, who proposes to give £20 as a prize for the best essay on the importance of London, in connexion with the Protestant struggle, on condition that other sums are offered as prizes for the same purpose. The object is to get the matter fully discussed, and it would be desirable if an additional prize of £50, and another probably of £100 or upwards, were offered, so as to secure talent and labour, and bring them to bear on the thorough elucidation of the subject.

In such essays, it would certainly be most desirable that there should be as thorough and accurate a statement as could be furnished, by careful inquiry of the present numbers, machinery, and power of the Romish Church in London, and of the progress Popery has been making in the metropolis during the last twenty or thirty years, and of its prospects for the future, as on all these subjects there prevails a great and general ignorance among Protestants. Another object of the essays should be to suggest some of the best and most efficient means for meeting and arresting the progress of the great enemy of God and of our country, and of combining the friends of the truth for the purpose of offering a vigorous resistance. Finally, it might be well to present, in the strongest manner, all the great motives that are fitted to rouse the Christian public from their apathy, and to stir them up to energetic action.

We shall be glad to receive communications on this subject.

WHAT ROME TEACHES.

IN the "Glories of Mary," it is said "Mary so loved the world, as to give her only-begotten Son."—P. 449.

"Go to Mary . . . . Our salvation is in her hands . . . . He who is protected by Mary will be saved; he who is not will be lost."—P. 136.

MARY is:—

"Our only city of refuge."—P. 90.

"The only advocate of sinners."—P. 90.

"The only hope of sinners."—P. 90.

"In Mary finally we shall find life and eternal salvation."—P. 124.

"No one is saved but through thee" (Mary).—P. 135.

"O immaculate Virgin, we are under thy protection, and therefore we have recourse to thee alone; and we beseech thee to prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil."—P. 233.

"No one comes to me" (Jesus Christ) "unless my Mother draws him by her prayers."—P. 540.

"She is the sinner's ladder; She is my greatest confidence; She is the whole ground of my hope."—P. 538.

"Many things are asked from God and are not granted: they are asked from Mary and are obtained. And how is this? It is because God has thus decreed to honour His Mother."—P. 106.

"*Modern heretics* cannot endure that we should salute and call Mary our Hope—'HAIL OUR HOPE!' *They say that God alone is our Hope, and that He curses those who put their trust in creatures. This is what the heretics say;* but, IN SPITE OF IT, *the Holy Church obliges* all ecclesiastics and religious *each day to invoke and call* Mary by the sweet name of *Our Hope*—THE HOPE OF ALL."

"The Virgin Mary is our *greatest Hope;* yea, *the entire ground of our Hope.*"—Gregory XVI., (the late Pope,) August 15, 1832.

"Thou (Mary) art *the only Hope of Sinners.*" ["Tu es Spes unica peccatorum."]—Roman Breviary, 9th September.

Such is the teaching of Rome! These are her practical lessons at the present time, for we quote from an authorised work,* "cordially recommended" by the late Dr Wiseman; and it is to teach this "abominable idolatry" that a new Popish College is to be set up and endowed in Dublin, at the public expense.

THE BRITISH CONSTITUTION AND POPERY.

BY HUGH MILLER.

"IF Popery be not destined to rise in this country, and become for a time the dominant power, not a few of the country's best and most sagacious men have greatly misunderstood the mind of God as revealed in prophecy. And certainly not since the days of James VII. did

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* We hereby approve of this Translation of "The Glories of Mary," and cordially recommend it to the Faithful.

✠ NICHOLAS CARD. WISEMAN,
ARCHBISHOP OF WESTMINSTER.

Given at Westminster, on the Feast of Saint Alphonsus de Liguori, A.D. 1852.

its rise seem more probable, from causes in actual operation, than at the present time. It is of importance surely, in preparing for the coming contest, that those remaining ramparts of the constitution which were reared with a direct view to it—reared to bear point-blank against Popery—should at least not be suffered to fall into a state of dilapidation and decay; and among these where shall we find a bulwark half so important as that which the doctrine of the Protestant Succession furnishes? Hume himself—a man not at all apt to be biased in his judgment by religious predilections—has characterised this doctrine as a leading one in the constitution—nay, as beyond any other, the doctrine that *fixed* the constitution. He has described it as the grand expedient through which the long controversy between the prerogatives of the crown and the rights of the people has terminated in favour of the latter. 'It obtained,' he says, 'every advantage as far as human skill and wisdom could extend. It established the authority of the prince on the same bottom with the privileges of the people. By electing him in the royal line, we cut off all hopes of ambitious subjects, who might in future emergencies disturb the Government by their cabals and pretensions; by rendering the crown hereditary in his family, we avoided all the inconvenience of elective monarchy; and by excluding the lineal line we secured all our constitutional limitations, and rendered our Government uniform and of a piece. The people cherish monarchy because protected by it; the monarchy favours liberty because created by it, and thus every advantage is obtained by the new establishment.' The philosopher remarks further—and surely his testimony on the point may be received without scruple—that 'the disadvantages of recalling the abdicated family consisted chiefly in their religion—a religion prejudicial to society, and which affords no toleration, or peace, or security to any other communion.' Now, be it remembered, that we live in a time when, by an already powerful and still rising party, this doctrine of the Protestant Succession is covertly assailed, and the revolution through which it was secured assailed not so covertly;—they already designate it as the rebellion of 1688. The conversion of the British monarch to Roman Catholicism, did no such doctrine exist, would be a glorious event in the annals of Popery. The rising apostasy would hold in the throne of the United Kingdom such a post of vantage as the whole world could not equal. It has its golden dreams regarding it now—dreams which, if destined to rise into power, it will assuredly strive hard to realise; and the only constitutional point on which Protestantism could plant itself in its war of defence would be just the point furnished by this doctrine. But could Voluntaries occupy that point? Could it be occupied by the man who asserts that religion is but the business of individuals, and that states and nations, in their character as such, should have no religion? Assuredly not. If religion be but the business of individuals, the British monarch, in his character as an individual, has a right to choose a religion for himself. If states, as such, should have no religion, on what right principle can it be held that states should determine the religion of their sovereigns? The doctrine of the Protestant Succession falls at once if dissociated from the principle of *national* religion. It is a doctrine behind which no consistent Voluntary can intrench himself."

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

THE Rev. D. C. A. Agnew of Wigton, has again kindly presented this library with another work. It is entitled, "A Second Defence against the Bishop of Condom." London, 1687.

"J. B.," Edinburgh, has also kindly presented the following books to the library, as follows :—

"The Glories of Mary," translated from the Italian of Liguori. London, 1852.

"Keenan's Catechism." London and Manchester, 1854.

"Liguori's Instructions on the Commandments." Dublin, 1862.

"Challenor's Catholic Christian Instructed." Derby, 1843.

"Milner's End of Religious Controversy." Derby, 1843.

The library is rapidly becoming one of the greatest importance as a library of reference, embracing most of the works of authority on the Romish question. Donations of books thankfully received. They may be sent to the Institute, 17 George IV. Bridge, Edinburgh, and will be gratefully acknowledged.

LONDON LIBRARY.

From a lady in Bath—"Fisch's Lectures on Romanism."

We are now anxious to establish a library in London for consultation. Standard works on the controversy will be gratefully received. They may be forwarded to the Offices of the Scottish Reformation Society in London.

GLASGOW PROTESTANT LAYMAN'S ASSOCIATION.*

THE fifteenth Annual Report of this useful Society is now before us, and we have much pleasure in inviting the attention of our readers to it. It is well worthy of a perusal. In regard to the importance of the present struggle, the directors in their report say, that the "work in which they are engaged is all-important, that the battle of Christ against Antichrist must wax hotter and hotter, and that soon the great question of Protestantism against Popery will force itself on the world's attention in a manner never yet conceived of. It is matter, then, of much thankfulness to them to find that their efforts are not unattended with marks of success, and that the community at large seem to be more alive to the momentous nature of the struggle in which we are engaged. On every hand there seems to be a moving of the elements, a spirit of inquiry, an eagerness to know more and more of how things presently present themselves, and the consequence is, that the great success which has attended our winter course of lectures on previous years has been more than sustained during the past. On every occasion the churches have been filled, and on very many of the occasions hundreds were unable to obtain admission. The directors are not insensible to the great responsibility attaching to the carrying out of this most important course of lectures, and are resolved that no effort shall be awanting on their part to make them sustain their popularity, and conduce more and more to the objects of the Association."

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* *The Fifteenth Annual Report of the Glasgow Protestant Layman's Association for the Year* 1867. Glasgow: Religious Institution Rooms, 75 St George's Place. 1868.

This being, as it seems, the just key-note of the Society's operations, it is not to be wondered at that the directors have to report a large measure of success. In the Rev. Alexander Jamieson, the lecturer and agent, they have a most useful and able advocate of the truth. We wish the Society every success in their difficult but most important work, and hope the directors will not flag in their resolution expressed at the end of their report, "to go forward to another year's labours in the confidence that the support hitherto bestowed on them will be more than equalled in the future."

THE *ROCK* NEWSPAPER.

WE hail the advent of this admirable and popular Protestant journal. It will, by the blessing of God, materially strengthen the forces on the right side in the present great struggle, not only because of its sterling excellence, but because of its low price, which will make it available to all classes of the community. It is deplorable to find the Protestant press of England so generally un-Protestant, when it is certain that Popery would crush it if it could, and will crush it if it ever gains power. But the tide is turning, and we most cordially wish all success to the *Rock*, and to its spirited and energetic promoters.

SCOTTISH REFORMATION SOCIETY.

Lo! the gospel fields are white—
Pray that labourers may be sent,
Who their efforts will unite
On their Master's work intent.

Scotland to her mission wakes—
Land of freedom, true and brave—
Ever prompt her part to take,
Souls from Rome's dread power to save.

Many a name her page reveals,
Who a martyr's crown has won,
Glowing with the fervent zeal
Of the youthful Hamilton.

March 11, 1868.

Blessings on the Scottish band,
Who to England's youth extend
Christian friendship's helping hand,
England's freedom to defend!

Bidding their bemisted eye,
Watch the hidden enemy;
And the snares that round them lie,
Spread by Popish policy.

May their souls be ever warmed,
By a blessing from above;
While they of the Church Reformed,
Wise and faithful champion's prove!

Authoress of "Imogene."

THE SHORT-HAND CLASSES.

ST JOHN'S PARSONAGE, BEVERLEY, YORKSHIRE,
March 9, 1868.

DEAR SIR,—Never was my mind more relieved than when I read your *Bulwark* for this month. If only you accomplish one single end,—viz., that of first-class reporters of genuine Protestant principles, you will do more for truth than any single agency yet has achieved. Of what use is freedom of speech in our Commons House of Parliament, if Popish blackguards band together to howl down damaging facts; and of what use is the public press, as a mirror of Parliament, if Jesuit reporters "cook" the speeches? With true Scotch acuteness, you are attacking the very citadel of the Ultramontane party, and gloriously vindicating the right by which you appear in the metropolis. I thank God, from my inmost soul, that you are there, and by the special appointment of the Holy Spirit of truth too. I hope to be able to follow out your educational system in these parts soon, *that* is better than all the *mere* platform work —it is *business*. I just drop a line to show that you have sympathy where you know it not. Do not trouble yourself to reply.—Yours faithfully,

W. B. CRICKNER, M.A., Oxon.

REASONS FOR THE FAITH THAT IS IN US.

I.—THE STUDY OF THE SCRIPTURES.

1. DID our Lord command us to study the Scriptures?

Yes. "Search the Scriptures," (John v. 39.)

2. How are we to do this?

By comparing scripture with scripture, which will show us how marvellously one part agrees with another, and how the Old and New Testaments explain each other.

3. Are we then to study all the Bible, or is it sufficient to read certain portions of it?

We must study *all* Scripture, for it is all given by inspiration of God, (2 Tim. iii. 16.)

4. May we add to it?

On no account. "Every word of God is pure. Add thou not unto His words, lest He reprove thee and thou be found a liar," (Prov. xxx. 5, 6.) And again, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," (Rev. xxii. 18.)

5. What will become of him who takes away any part of the blessed book?

"God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. xxii. 19.)

6. Did the Pharisees take away any part of the word of God?

They rendered it of none effect, our Lord told them, through their traditions: "Thus have ye made the commandment of God of none effect by your tradition," (Mat. xv. 6.)

7. Was this sin peculiar to the Pharisees of our Lord's time?

No; the tendency of fallen nature is the same at all times. God said, by the mouth of His prophet Isaiah, "Their fear towards me is taught by the precept of men," (Isa. xxix. 13;) from which we understand that it was not taught by the precepts of the word of God. And with those who do not fear God, it is even the sinful habit to lay down axioms and rules of conduct which are not only not in the Bible, but directly opposed to it.

8. But you quoted from the Revelation just now. Surely such a very difficult portion of the word we need not study?

On the contrary, an especial blessing is promised to those who do so. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," (Rev. i. 3.)

9. Do you mean to tell me we ought to study prophecy?

I do indeed. The writings of the prophets occupy a very large part of the Word of God, to say nothing of the prophecies scattered through all the rest of the Bible.

10. Are we to receive the whole Scriptures, then, without question?

Yes; we are to "receive *with meekness* the engrafted word, which is able to save our souls," (James i. 21.)

11. Is there any other text to that purport?

Yes, many; as for example, "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," (2 Tim. iii. 15.)

12. What did our Lord say to the Sadducees about not knowing the Scriptures?

He said, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God," (Mark xii. 24.)

13. What subject was our Lord speaking of?

The resurrection, in which the Sadducees did not believe; and our Lord shows that if they had been adequately acquainted with the Scriptures they must have learned that doctrine from them.

14. What is the standard of nobility according to the Bible?

They are noble who study the Scriptures most. "These (of Berea) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so," (Acts xvii. 11.)

15. Did the saints of old love God's word?

Job says, "I have esteemed the words of His mouth more than my necessary food," (Job xxiii. 12.)

16. And what says David?

"Thy word have I hid in my heart;" and again, "Thy word is a lamp unto my feet, and a light unto my path;" and once more, "My eyes prevent the night watches, that I might meditate on Thy word," (Ps. cxix. 11, 105, 148.)

17. What does Jeremiah say about it?

He is overwhelmed with grief, because the Jews will not listen to the warnings God commanded him to give them; and he says, "Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation," (Jer. xv. 16, 17.) Yet God's word was his joy.

18. What did our blessed Lord say of the word of God?

"Thy word is truth," (John xvii. 7.)

How is it that the Roman Catholic Church discourages the reading of the word of God?

Because her practices are at variance with it. For instance, the Council of Trent declared that tradition should be received as of equal value with Scripture, which we have shown, by our Lord's words of reproach to the Pharisees, is wrong.

20. Is tradition then never to be received?

Not when it is opposed to God's word, nor as a rule of faith and worship.

II.—CONFESSION.

1. Are we to confess our sins?

Yes. "Every knee shall bow to me, and every tongue shall confess to God," (Rom. xiv. 11.)

2. Is there any mention in Scripture of confessing sins to a priest?

None whatever. This is an invention of man, the real object of which is to increase the power of the priests.

3. But is not confession a natural result of repentance?

Yes. The first action of the prodigal son when he repented was to confess. He said, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son," (Luke xv. 18, 19.)

4. And what happened when John preached repentance to the Jews?

They were baptized in Jordan, confessing their sins, (Mat. iii. 6.)

5. What is the promise to those who confess their sins?

"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," (1 John i. 9.)

6. Does not the word "confess" sometimes mean "acknowledge?"

Yes. When Paul, speaking of the saints of old, said, "These confessed that they were strangers and pilgrims on the earth," it is evident that the sense is they "knew and acknowledged" that they were strangers on earth, (Heb. xi. 13.)

7. What does the Roman Catholic Church say on this subject?

It says, "Whoever shall deny that sacramental confession was instituted by divine command, and shall say that it is a human invention, let him be accursed." We do most distinctly deny that there is any trace of this in Scripture, and assert that it is a human invention; but we are not afraid of the curses of Rome, wishing rather to fear Him who has power to cast into hell.

8. Does not the Apostle James tell us to confess to one another?

Yes; he says, "Confess your faults one to another, and pray for one another that ye may be healed." But there is no mention of priests here, but only of confessing to "one another;" and as the Homily on repentance has it, this would oblige the priests as much to confess to the lay people as the lay people to the priests.

III.—PRIESTLY ABSOLUTION.

1. When was this doctrine first introduced into the Church of Rome?

In the twelfth century. Before that time it was simply, "May God absolve thee;" but after that it became, "I absolve thee."

2. How is it in the Protestant Church?

It is declaratory—that is, the minister declares he is authorised to say there is pardon and absolution for those that truly repent and believe in Jesus.

3. What is the passage on which the claim of Romish priests to forgive sins is founded?

It is this: "Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained," (John xx. 23.)

4. Are we to understand these words as of unlimited meaning?

No. Our Lord elsewhere says that repentance must precede the remission of sins, (Luke xxiv. 47;) and this is evidently the parallel passage, which occurs in connexion with the precisely same scene that is described in connexion with John xx. 23.

5. Were those words spoken only to the apostles?

Even if they were, and implied a special power, it would be necessary to prove that the apostles had a right to transmit it to ordinary ministers, as they had, strictly speaking, no successors.

6. What were the words of the commission our Lord gave to His disciples on that occasion?

"As my Father hath sent me, even so send I you," (John xx. 21.)

7. Are these words to be received with any limitation?

Yes; for "God sent His Son to be the propitiation for our sins," (1 John iv. 10,) and no disciple could have followed our Lord in that re spect?

8. Was not the Son sent to pass through the grave without corruption?

Yes; as David said of Him in the spirit, "Neither wilt thou suffer thine Holy One to see corruption," (Ps. xvi. 10.)

9. Then this was an additional point, in which the Father's commission to the Son differed from that which Christ gave to His disciples?

Assuredly so.

10. Rehearse the two points.

Christ was sent by the Father to die in our stead, which no mere man could do for his fellow-man; and secondly, Christ, being God, could go through the grave without seeing corruption, which is not the case with any mortal creatures, whose bodies are sown in corruption, (1 Cor. xv. 42.)

11. Does our Lord elsewhere throw additional light on the commission He received from His Father?

Yes. He said He was sent to preach: "I must preach the kingdom of God to other cities also, for therefore am I sent," (Luke iv. 43.)

12. Have we any reason for supposing that the apostles understood their mission to be one of preaching?

Yes. Peter says, "And he commanded us to preach unto the people," "Through His name whosoever believeth in Him shall receive remission of sins;" that is, that remission of sins depended upon belief in Christ, (Acts x. 42, 43.)

13. Where besides do we see this?

In the fifth chapter of the Acts of the Apostles, where we are told that Peter and the other apostles "daily in the temple, and in every house, ceased not to teach and preach Jesus Christ," ver. 4.

14. Is any mention made of the apostles forgiving sins, or absolving the people to whom they preached?

None whatever.

15. What did they then do?

They taught the way in which sin could be forgiven.

16. And what was that way?

Jesus Christ alone. "I am the way, the truth, the life," (John xiv. 6.)

17. Did our Lord command His apostles to preach?

Yes; He appeared to the eleven, and said, "Go ye into all the world, and preach the gospel to every creature," (Mark xvi. 15;) and earlier we are told He sent the twelve to preach the kingdom of God, (Luke ix. 2.)

18. Do we find that the apostles ever pretended to forgive sins?

Not once.

19. When the jailer at Philippi, alarmed for the safety of his soul, said, "Sirs, what shall I do to be saved?" did Paul and Silas say, "Come to us, we can forgive sins?"

No; they at once directed the conscience-stricken sinner to Christ, and said, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31.

20. The claim, then, of priests to forgive sins has no foundation in Scripture, since we find that those words spoken by our Lord on the day of His resurrection were addressed to all the disciples?

It has not the very slightest foundation in Scripture, and the apostles never made any such claim.

21. What does the Church of Rome teach on this subject?

That at the moment the Romish priest says over you the great words of pardon and absolution, "Your sins are forgiven, the pains of hell are

taken away, your soul is made bright and beautiful like an angel of God, and the Kingdom of heaven is yours,"—in all of which there is not one word of Christ, in whom alone is our forgiveness.

IV.—PRIESTS.

1. Is the word priest ever used in the New Testament to designate a Christian minister?

Not once.

2. What are Christian ministers then termed?

They are called apostles, presbyters, evangelists, pastors, and teachers; but never priests.

3. What does the word priest, as used by Roman Catholics, and the Ritualist party in the Church of England, suppose?

It supposes a sacrifice.

4. Did the apostles never call themselves priests?

No, never. They knew and taught that the death of Christ had brought in a new dispensation, and that priests, as a part of the Mosaic dispensation, had with the rest of the Jewish ritual passed away.

5. But does not Peter speak of a priesthood?

Yes; he says, writing to the Church generally, that we are an "holy priesthood," (1 Pet. ii. 5,) and again, (ver. 9,) "a royal priesthood;" and John says, those whose sins are washed in Christ's blood, are made "kings and priests unto God."

6. If the word priest supposes a sacrifice, there must then be sacrifices for this holy and royal priesthood to offer?

Yes; and these are twofold — The sacrifices of praise and of good deeds. "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased," (Heb. xiii. 15, 16.)

7. Does not the Apostle Paul tell us to present our bodies a living sacrifice?

Yes; in Romans xii. 1, he says, "I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

8. Who is to offer this living sacrifice?

Each individual Christian for himself.

9. And what does it mean?

It means we are to choose God's service, give our hearts, lives, and influence to Him, and not follow the guidance of this world.

10. Is there not a passage in the Church of England Communion Service founded on this text?

Yes. "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively service unto Thee."

11. Who in this passage are said to offer the sacrifice?

We, that is, the communicants. The minister unites in it only as one of the congregation.

12. Are the clergy now the keepers of our consciences? or are they to dictate to us in every particular how we shall view such things?

No! St Paul says to the Corinthians, his desire was not to have *dominion* over their faith, but to be helpers of their joy, (2 Cor. i. 24.)

13. Are we then to pay no respect to our clergy?

On the contrary, the same authority bids us submit ourselves to such, and to every one that helpeth and laboureth, (1 Cor. xvi. 16.) "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake," (1 Thess. v. 12, 13.)

14. Mention another text on this subject?

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." And again, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief," (Heb. xiii. 7, 17.)

15. What is the difference between the Jewish priests and the holy priesthood spoken of by Peter?

The Jewish priests were sacrificing priests.

16. What did their sacrifices consist of?

They were of animals from the herd or the flock, and also of birds.

17. And what did the sacrifices mean?

All the various sacrifices were types of Christ's one sacrifice, and were no longer necessary when Christ himself was slain.

18. There has then been an authorised sacrificing priesthood on earth?

Surely. The Jewish priesthood was such.

19. Have Christians any high priest?

Yes. Christ is their faithful and merciful high priest. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," (Heb. iv. 14, 15.)

(To be continued.)

PRESENT STATE OF ENGLAND.

BY ANOTHER AGENT OF THE SCOTTISH REFORMATION SOCIETY.

WERE it possible at this moment for our beloved ancestors, who delivered up their own lives unto the death for the glory of God, and the upholding of His truth, to feel as of old, and to lift upon us those eyes which were so oft bedimmed with tears at the open progress of error, and the violation of all that pertained to holiness, would not their hearts be wrung with anguish? The bare fact that we cannot offer up the outpourings of grateful hearts, on account of the consummation of that glorious work which they so nobly began, is sufficiently painful; how much worse to contemplate its threatened overthrow, and after the lapse of three hundred years, merely inquire into the progress of new plans to meet those of the old enemy, recently extended beyond their previously limited and contracted sphere. Still, under the present circumstances, there is cause for gratitude, when we consider that notwithstanding the manifold obstructions which have beset our onward and upward path, there are nevertheless evident manifestations of progress, and of the divine blessing attending our endeavours.

It is now nearly twelve months, or to be precise, exactly eleven months and sixteen days, since I started my labours in England for the furtherance of the objects of this Society. I had indeed many fears, and could not but foresee that such a work must necessarily be fraught with much

anxiety; and that great perseverance was therefore needed, along with entire dependence upon a higher power for guidance and support in so great and important a work. Very often when all seemed to call for despondency, like the coils of the slimy serpent gliding over and winding itself around me, I have been constrained to lift up my heart in humble gratitude, and in the words of the psalmist, to pour forth my thanksgiving, that "though flesh and heart doth faint and fail, yet God doth fail me never." Such were the feelings which prompted my efforts, and I need not say they were indeed my great consolation. It now seems almost incredible that such a long period of time has elapsed, and, moreover, that so little (considering the requirements of the age) has in reality been accomplished. The harvest is indeed plenteous, but the labourers are both few and weak. Still our great encouragement lies in the exhilarating truth, that the race is not to the swift, nor the battle to the strong; but that He on whose side we fight, and who fighteth for us, will yet bring His own people out of all their trials and afflictions, seven times purified.

During the time specified, thirty-one towns have been visited. Fifteen in the south-west of England, and sixteen in the midlands and south-east. Those in the south-west were, Cheltenham, Prestbury, Glo'ster, Stroud, Cirencester, Wells, Bridgewater, Taunton, Exeter, Topsham, Torquay, Plymouth, Stoke, Devonport, Tavistock, and Launceston. And in the midlands and south-east, Birmingham, Walsall, Bloxwich, Pelsall, Burton-on-Trent, Chesterfield, Worksop, Retford, Gainsboro', Somerby, Lincoln, Newark, Stamford, Peterborough, Ely, and Norwich.

To give details of the various features of import, and the requirements of each town separately, is a work for which this is not the right place, but it is, as far as possible, done elsewhere. But the manifest differences in the necessary course of procedure were everywhere evident, and often painfully so. For instance, while one town could boast of a fair share of evangelical truth, promulgated by its pastors, the next visited was filled with rank Puseyism, with often not even one minister who would take a decided stand for that glorious truth which he had promised before God to uphold. Others, again, were (as I have heard it by earnest spirits expressed) "so milk and waterified in their Protestantism," that in spite of one's self, the lukewarm influence would, while there, ever float like a thick cloud before the mind's eye. Anxious and sincere men are to be found here and there, but sometimes so far apart, that to a seeker for such, the finding thereof is in part as is the seeing afar off the green spot in the wilderness, the oasis in the desert, which so cheers the heart of the traveller beneath the sultry sky, and amidst the burning sands of Arabia.

The differences in the various places in point of liberality were also very great. While some yielded a fair result, others were all but a failure. Nevertheless, on the whole the success was encouraging, and I trust and expect that in this respect will yet prove much more so. There is also much to hope for from the extending circulation of the *Bulwark*. I feel quite convinced that a more general knowledge of its value and importance is all that is requisite to its thorough appreciation. Although lacking success in other departments, my endeavour has always been to make it known, and thus widen its sphere of usefulness; and I have been so

far successful in adding exactly 400 copies to its monthly circulation. Also, wherever and whenever opportunity has afforded, the Rev. Dr Wylie's admirable work, "Rome and Civil Liberty," has been recommended, pretty well taken up, and invariably appreciated. Again, that noteworthy and marvellous production, the cheap edition of "Foxe," which is so well adapted to the wants of the times, and so well calculated to impress the minds of the children of our land with the awful mischief and Antichristian nature of that Bible-named "Mystery of Iniquity," which is at present making such progress in Britain, has been disposed of and distributed to the number of fully 1000 copies. The seeds dropped here and there are already bearing fruit. For instance, I handed a copy to a minister, who, a few evenings after receiving it, attended a social meeting in a thickly populated village district in Lincolnshire. He there displayed the book, and commented a little on its contents and merits. The people, who were quite enamoured of their new weapon, and anxious to acquire a practical knowledge of its utility, at once determined upon ordering five hundred copies. At the anniversary of several Sabbath schools, in consequence of my having brought the little book under the notice of the ministers and teachers, each child was delighted at being put in possession of the little treasure; and in several instances good booksellers have been advantageously made acquainted with it, and have at once issued considerable orders. In all my travels and labours my anxiety has been to make auxiliaries of the interested, and rouse to a sense of duty the careless and apathetic; and a very great assistance in the accomplishment of this object has been the impressive map of the progress of Popery in Britain issued by the Society. Testimonies were being constantly borne in its favour, and on one occasion an honourable gentleman informed me that a friend to whom he displayed the map which I sent him, was so much struck with it, and so pleased with the operations of the Scottish Reformation Society, that he at once despatched a subscription to the office. Of these maps I have circulated in all nearly 3000, besides a vast amount of useful information in regard to Protestantism by documents, tracts, leaflets, &c.

The surface difficulties which beset our path were occasionally numerous, but not always insurmountable. The cry in the fore part of the year was the distress caused by severe weather, the money panic, and the stagnation of trade, but more generally the fact of our being last in the field, and sometimes the mark of nationality in our title was prejudicial to our success in the good work. But the more serious difficulties with which we had to contend were—*First*, The hostility displayed by some nominal friends, and the fear to take a decided stand manifested by those who professed a real interest in Protestantism. *Secondly*, The ultra-liberalism displayed by some adherents of the *Liberation* Society, who would send a Romanist to Parliament, if he would *simply promise* to vote for the separation of Church and State, in preference to a Protestant who would not; quite overlooking the fact of the condemnation of those who "do evil that good may come." And *thirdly*, The position taken up even by certain Protestants. Of the ritualistic element we may make short work, by reiterating the well-known fact, that the work of reformation can expect nothing but hostility from those who, though disliking and disclaiming the title Popish, are yet in heart nothing better.

A so-called pastor of this stamp lately told me, while talking over these

matters, that he had at that time a person in his congregation who was undecided in his religious views, halting betwixt two opinions, apt to be tossed about by every wind of doctrine. And he said, "I would rather see that gentleman a Roman Catholic than in such a state of mind." Now, mark plainly, here is the so-called shepherd of the sheep stating that when one of his flock strays from the fold he would rather see it fall into the pit than endeavour to lead it to a place of safety! Surely there can be little doubt that such shepherds are hirelings.

The supporters of the Liberation Society almost to a man look upon our mission as altogether secondary, if not mischievous. Their great cry is, "separate Church and State, and the present state of things will be at an end. No fear of Popery; when all parties are on the same footing, the truth must prevail." Probably the first thing which will rouse them from their lethargy will be the breeze which fans the fagot into flame, which is intended to test their zeal for the Lord, burning up the wood, hay, and stubble, leaving only the gold, silver, and precious stones. Some we have met who for a lifetime have fought the battles of truth and liberty, and after having boldly unfurled the blood-stained banner, are now, if not striking it, permitting it to roll itself lazily round the staff, and almost hoping that the wind from heaven may rest until their day is past. But are these the days when men should display langour and timidity? or an anxiety to glide imperceptibly from the luxuriant couch into the dark recesses of the silent tomb? Well and profitably might we learn even from our enemies. With what zeal and earnestness do they pursue the one great object of their lives! With what apparent devotion do they worship at the consecrated shrine! No matter at what time or in what place, in season and out of season, they are always straining every nerve in order to ultimate success. And so should it be with us. A little success should cheer our hearts, and send us on our way rejoicing, while defeats of any description ought to nerve us for more persevering action. In spite of our many difficulties, we have great cause to rejoice. The little seed which has been cast in will, we trust, by continued working, and the fertilising influence of the divine Spirit, yet bring forth much fruit, to the praise and glory of Him who doeth all things well. As a gentleman in the extreme south of England said to us lately, "I have just been writing a letter to a dear friend, and of course could not help grieving over the sad state of existing matters; "but, after all," he said, "I had to finish up with our great consolation—the Lord God omnipotent reigneth." And so there lies our trust. If the terrible scenes and severe trials of bygone days are again, in the good providence of God, to be repeated, let us pray that we, through the blood of the Lamb, may be reconciled to our Father, and by His strength also be enabled in the evil day to stand.

The special work of the Society meets with much sympathy on all sides amongst intelligent Protestants. All feel with us that our future, either for well or ill, depends almost entirely upon the young men of the rising generation; and therefore the need of not only building them up in the truth, but acquainting them with the sophistries and errors of Rome. The day for mere popular lectures on this subject seems rapidly drawing to a close; and finding this to be the case, it would be well if class-work in Protestant truth were carried out to its greatest possible extent. Public sympathy amongst earnest Christians will, I am sure, as a rule, go

with this work, and seeing all its advantages, "Onward" should be the motto.

The ignorance of Protestants seems to be one of the principal points assailed by the Romanists. In the town of S——, on the market-day, a few weeks since, a respectable woman went, as was her usual, to market to provide for the wants of her household. After procuring her various requirements, she finished with a mistress farmer, who, after supplying with the produce of the dairy, requested a little help in the shape of money for the clearing off the debt from her chapel. "Which chapel is yours?" asked the buyer. "Oh! the Roman Catholic," was the reply. "But I am a Protestant," said the woman. "And what of that?" was the answer, "we are all one now; it 's all the same church, only with a different name." "Oh! but it can't be the same," said the Protestant, "because you are the same now as you used to be, and then you burned our forefathers for simply believing what we do now." "Dear me! did ever anybody hear such nonsense," was the retort; "why, you must know how foolish it is to talk so, because it was you who burned us, and not we who burned you." And so the poor woman was discomfited, being afraid to answer the audacious beggar, lest she had made a mistake. Thus, in myriads of instances, they work upon the manifest ignorance of professing Protestants, and sometimes, I fear, with too much effect. The chapel in aid of which this money was solicited, was built in consequence of the perversion of a wealthy banker resident in that town, who had succumbed to the winning endeavours of his wife, who first had become enthralled by priestly authority.

In many ways there, and in the most assiduous manner, were the Papists pushing the smallest advantage gained; but what made matters worse was the fact, that the only Protestant minister, from whom I was led to expect at least sympathy, was the very man who threw most cold water upon our work. A very glaring instance of the secret workings of the system of Rome was brought under my notice by a most devout Christian lady in a town in the midland counties, which would have told well in the *Bulwark*, only names and particulars being withheld, its insertion was prevented. She told me that those concerned were all her own intimate friends; and that one lady had gone to a party some little time before, and was ushered into the room where the friends were assembled by the footman. Immediately the door opened, and the man's face became visible to those assembled in the room, the lady visitor suddenly fainted quite away. As a matter of course, general consternation was the result; and upon the lady's recovery, all were clamorous to understand the reason of such an occurrence. Being agitated and thrown off her guard, she explained that the man who was acting as footman to that lady had actually been her own Father Confessor. Here we have another example of the means used for the aggrandisement of the Church, and the upholding of the Papal power. A man holding such a position in society —the rank of gentleman, and a priest of the Popish Church—actually becoming a footman in order to get into a Protestant family of high standing, there to work for his Church.

Such is a cursory glance at part of the past year's work and experience. And I would just conclude by hoping that earnest workers may be found to labour in the Lord's cause, and that our every endeavour in the future may be in accordance with the mind and will of God, and that His richest and most abundant blessing may continue to rest upon our labours.

THE CURE FOR THE WOES OF IRELAND.*

WHAT, then, should be done to promote the welfare of Ireland, to rescue its people from the state of physical and moral degradation in which they are sunk? This is a question to which I can but just advert for a moment, in drawing this lecture to a close, but it is a question of a momentous kind, not only on account of Ireland alone, but of the British Empire, whose whole frame is constantly convulsed by the injurious influences which emanate from that distracted country. Let it not be said or supposed that it is a question to which the Legislature have been indifferent, that Irish interests are neglected in a British Parliament. Since the Union, in 1800, there have been no fewer than thirty-three committees of Parliament, and twenty-one Government commissions, deputed expressly to investigate the causes of Ireland's miseries, and the best means of removing them; and the public money has been lavished upon the schemes they have devised. A million was voted to construct harbours for its commerce; eight millions and a half to encourage its manufactures—canals, roads, agriculture, fisheries—all have been nursed at the public expense—but Ireland continues poor and disorderly as ever. And why? because it is a *moral* disease which afflicts the country, and *physical* means cannot cure what they cannot reach. And how, then, is the moral disease to be eradicated? Will it be by taking the Roman Catholic priesthood into the pay of Government? There are many who answer, yes—many, I am ashamed to say, who bear the name of Protestant. I do not stay to expose the iniquity of the proposal, that a Protestant Government should hire the servants of Antichrist, and pay them for propagating doctrines destructive alike to the social and spiritual prosperity of mankind: that they should thus, on the purely infidel principle, abolish the distinction between truth and error, and lend the same countenance and encouragement to a false religion as to that which alone is true. But I ask any man—even laying this insurmountable objection of high and sacred principle for the moment aside—to say whether it were anything short of madness to pay men for inculcating the principles of Peter Dens. They dare not even read, in the hearing of a British audience, the foul abominations which their Church has put into their hands. But I dare venture to affirm, that if Irish husbands and fathers knew to what horrible and loathsome contamination their wives and daughters must be subjected, when placed in the confessional—did they but guess even at the nature of those infamous queries which the priesthood are deliberately instructed to propose—one feeling of righteous indignation would fill every breast.

Oh, but some will say, the Irish Roman Catholic Church does not wish for, and would disdain to accept, a State provision. Did not "a general meeting of the Roman Catholic prelates," held in Dublin on the 13th of January of this present year, give forth the following resolution:—"Resolved,—That, alarmed at the report that an attempt is likely to be made, during the approaching session of Parliament, to make a State provision for the Roman Catholic clergy of Ireland, we deem it our imperative duty not to separate, without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist,

* By the Rev. Dr Buchanan of Glasgow. Protestantism and Popery Contrasted. Lecture xi. 1837. Glasgow: M'Phun, pp. 50–54.

by every means in our power, a measure which threatens so much mischief to the independence of the Roman Catholic Church, and to the purity of our holy religion"? Most true it is they did issue this resolution, but we have not now to learn that these gentlemen can blow hot or cold on this and all other questions, as occasion requires. That "the end sanctifies the means," is no obsolete maxim in the morality of the Vatican. I shall give you, from p. xvii. of the Appendix of Wyse's "History of the Roman Catholic Association," a proof that the doctors even of an infallible church can, at least, disagree. I quote his words :—(vol. ii., appendix, p. xvii.) "At a meeting of the Roman Catholic prelates, held in Dublin, the 17th, 18th, and 19th of January 1799, to deliberate on a proposal from Government of an independent provision for the Roman Catholic clergy of Ireland, under certain regulations, not incompatible with their doctrine, discipline, and just principles, it was admitted that a provision through Government for the Roman Catholic clergy of this kingdom, competent and secured, *ought to be thankfully accepted;* and, accordingly, they appointed a committee of five of their number "to transact all business with Government, relative to said proposal." So much as in illustration of the confidence to be placed in their present disclaimer. The purpose of that disclaimer is pretty obvious. In the present awakened state of Protestantism in this country, there was little danger of their being tempted; and, making a merit of necessity, they tell all the world—like Monsieur Reynard, of whom Æsop tells us, that the grapes were sour—that for their parts they would disdain to touch them. But more than this. The great obstacle to Popish ascendency in Ireland is the Protestant Established Church. Accordingly, for the present, they take the Voluntaries into their camp—hoist a common standard of hostility to all national establishments of religion; to preserve consistency, they ostentatiously repudiate the idea of a State support of religion for themselves, knowing well that if, by the help of their new allies, they can pull down the Irish Protestant Church, they will be able to set up on its ruins their own darling superstition. Let the Protestant Establishment be overthrown, and they will not ask an endowment from the State, but they will demand what they will be prepared to insist is theirs, independent of the State, the tithes and church lands of ancient Romanism. And, should that day come, the poor Protestant Voluntaries who had helped them to the victory, would not be long of getting the reward, which either their folly or their treachery—the one or the other, it must be—would richly deserve.

If we are to regenerate Ireland, we must use the same means which regenerated Great Britain. Instead of diminishing, we must increase the number of gospel ministers; and there, we rejoice to know, are now in the Irish Protestant Establishment a goodly and noble band, daily increasing, and co-operated with in the exercise of admirable zeal and efficiency, by the Presbyterian clergy of the Synod of Ulster. Instead of supporting, at the public expense, a Popish college to train a priesthood in the principles of Dens, we must see that every parish is provided with a minister, trained in the principles of the Bible. Instead of countenancing and paying for an educational system, which, in deference to Popish intolerance, shuts out the Bible from national schools, and surrenders the great Protestant principle—that it is the right and duty of every one to peruse it—we must encourage Bible education by every wise and prudent

means. It is by thus sending the waters of the sanctuary through a thousand channels over the whole length and breadth of Ireland, that alone we can hope to convert what is now a parched wilderness, a blighted waste, into a fruitful field; that we shall realise the fond imagination of its poets, and make it, indeed, the

"First flower of the earth, first gem of the sea."

It was called the Island of Saints centuries before the curse of Popery had lighted on its pleasant fields. If it is ever to regain the title, that curse, which I have shown you has lain on it since the days of Adrian, must be removed.

RITUALISM—THE ST ALBAN'S CASE.

SIR R. PHILLIMORE has delivered judgment in the Court of Arches on the St Alban's ritualistic case, and a case of slighter moment from Devonshire. Of the five charges against Mr Mackonochie, of St Alban's, three were decided adversely to him, and on one he had submitted to his bishop. The charge with respect to the "lights" on the communion-table was given in his favour, but against this an appeal is taken.

CANON LAW.

Fragment of a Letter from L. V. to his Sister in the Convent of H. C.

SINCE last we parted, sister dear,
I've had the honour to attend
A private banquet—each one there
Was sworn our Church's faithful friend,
That thus from traitors' presence free
Our converse might unfetter'd be.

With toasts and songs we charm'd the hour,
And first "His Holiness" was given;
Though impious men abridge his power,
Yet, as the delegate of heaven,
We view him with the sacred awe
Commanded by the Canon Law.

May all revere his triple crown,
His sacred and his civil swords;
Let princes at his throne bow down,
He 's king of kings, and lord of lords—
A title clear, without a flaw,
For it is given by Canon Law.

Next came "The Church." And may she reign
O'er all the earth, as is but meet;
May all who dare oppose her claim
Lie crush'd and bleeding at her feet—
The righteous doom, we read with awe,
Assign'd them by our Canon Law.

With loyal hearts our glass we fill
To toast "The Stuarts' pious race;"
We hold the throne is vacant still,
Though heretics usurp the place;
Their right to sit on England's throne
Our sacred Canon Laws disown.

"Confusion to the Protestants"
Was follow'd by a lengthen'd cheer.
Full well we know their paltry grants
Are given us not from love, but fear;
They know they dare not say us nay,
Lest we should Canon Law obey.

For since our growing strength they view'd,
They yield each point with childish awe,
Like little maid, Red Riding Hood,
Who legends tell, with terror saw
A form in grandmamma's array,
The teeth and claws of wolf display.

At length "The Fenian plot" we named,
And not one voice dissentient rose;
Good tools by workmen are not blamed,
Nor stream by fount from which it flows—
And who could e'er affirm he saw
Aught unlike this in Canon Law?

But I must close, so till we meet
Farewell, my sister; cease to fret;
Be happy in your blest retreat;
Nor loss of earthly joys regret.
Remember who, for yearnings vain,
Became a pillar on the plain.

THE AUTHOR OF "IMOGENE."

A NINETEENTH CENTURY VIEW OF CHARITY IN ENGLAND.

BRITANNIA, BLINDED BY A SPURIOUS CHARITY, ENCOURAGES POPERY ON THE ONE HAND, BY CONCESSIONS TO THE ROMISH PRIESTS; AND ON THE OTHER, SENDS THE GOSPEL TO THE HEATHEN. JUDGMENT IS TYPIFIED BY THE SWORD SUSPENDED OVER HER HEAD. THE BRITISH LION IS ASLEEP. THE BAGS IN BRITANNIA'S HANDS ARE RESPECTIVELY LABELLED MAYNOOTH AND R.C. PRISON CHAPLAINS, AND HOME AND FOREIGN MISSIONS. ON THE SIDE WHERE THE BIBLE IS CLOSED, BARRENNESS EXISTS; ON THE OTHER HAND, WHERE THE BIBLE IS OPEN, EVERYTHING FLOURISHES. LIBERTY OF THE PRESS UNDER ROMISH RULE IS EXEMPLIFIED BY A PRESS AND NEWSPAPERS IN FLAMES, AND THE TENDENCY OF RITUALISM BY A TRAIN GOING TO ROME.

A PHOTOGRAPHIC VIEW OF CHARITY IN ENGLAND IN THE NINETEENTH CENTURY.

WE have been favoured with a photograph, beautifully executed by Mr R. Kitchin, Birkenhead.

The sketch is exceedingly well conceived, and at the present time very acceptable. It ought to be seriously pondered by every Protestant in the United Kingdom.

Copies of the Photograph may be had, mounted on cardboard, with descriptive label, price 1s. 8d., post free, of A. P., care of Mr Jones, Post Office, Higher Tranmere, Cheshire; or from his agent, Maxwell Bole, carver and gilder, South John Street, Liverpool.

POPERY IN THE CHURCH OF ENGLAND.

+

Of your Charity Pray for the Soul of

T——S B——N,

WHO DEPARTED THIS LIFE

On Sunday, the 19th of January 1868,

AGED 87 YEARS.

Eternal rest give to him, O Lord.

Absolve, O Lord, I beseech Thee, the soul of thy servant THOMAS, that being dead to the world he may live to Thee; and whatever sins he hath committed through human weakness and frailty during this mortal life, do Thou of Thy most merciful goodness forgive, through Jesus Christ our Lord. Amen.

W., *Jan.* 23.

The above is sent by a clergyman of the Church of England to his friends, on the death of his father.

ILLEGAL LOTTERIES.

WE are pleased to see that the attention of the Home Office is being at last directed to the illegal lotteries with which the country is flooded. A gigantic scheme of this nature at Oxford, called, by the way of blind, an "annual sale by ballot," for the pretended benefit of the suffering poor of London, was very properly brought under the notice of the Home Secretary by the Mayor of that city, and the correspondence will lead to the summary suppression, not of this one alone, but of the multitudinous other lotteries, great and small, which, under the names of raffle, distribution by lot, prizes, and such like, have been defying the law, and promoting gambling in every part of the country.—*Law Times.*

SCOTTISH REFORMATION SOCIETY.

THE annual meeting of the Scottish Reformation Society was held on Tuesday, March 31st, in the hall of the Protestant Institute, George IV. Bridge. The chair was occupied by Mr J. Holt Skinner, president of the society, and among the gentlemen present were—Rev. Drs Begg, George Johnston, Thos. Smith, Goold, Burns, and Wylie; Rev. R. Maguire, London; Rev. Messrs W. Balfour, W. Nisbet, Gemmell, Smellie, Tasker, M'Ewan, G. Brown, Simpson, and M'Dougall; General Wahab, Colonel Davidson, Professor Balfour, Councillor Blackadder, Messsrs F. Brown Douglas, W. G. Cassels, David M'Laren, Peter Robertson, T. Edmonstone, and others.

The meeting was opened with devotional exercises.

The annual report, which contains a very full statement of the various operations in which the society is engaged, and of the progress and position of Romanism in the United Kingdom, was circulated at the meeting. The treasurer's account showed that the ordinary income of the society amounted to £2332, 13s. 9d. The balance in the treasurer's hands is £26, 11s. 3d.

Dr Begg referred at length to some of the special operations of the society, and moved the following resolution:—"That this meeting approves of the report now presented, is thankful to God for the success which has attended the labours of the Scottish Reformation Society during the past year, and is deeply convinced that the present times demand a much greater extension of all the efforts of the society, and a greater earnestness in prayer and effort on the part of all true Protestants. That this meeting is also thankful to God that the efforts which this society was invited to originate in London have been carried on so successfully; and as there is a great necessity for the employment of all available means to stem the tide of Romanism and Ritualism at present rising in England, and the various threatened concessions to the Romish hierarchy by the British Parliament, this meeting earnestly trusts that the society, in concert with other Protestant organisations, may be honoured to be more and more successful in opposing all such concessions, in arresting the progress of superstition and idolatry, and promoting the cause of truth and liberty in the south as well as in the north of the United Kingdom."

The Rev. Mr Maguire, rector of Clerkenwell, London, seconded the resolution, and said, amongst other things, that if any one could bear testimony to the great suitableness and opportune timely character of the action of the society in the southern metropolis, it would be himself; for he had had many opportunities of noticing how very ready and prompt and willing a response was made by the young men of London to the request of the committee that they should attend his classes. He acknowledged that this movement from Scotland had not met with the most cordial assent and consent of all their southern Protestant friends; but, inasmuch as he belonged to almost all these organisations, he must be allowed to assure them that it was not a religious jealousy, but that it was purely the old style of thing called nationalism. England regarded herself as superior in every respect to Scotland, and felt rather aggrieved that Scotland should do so much good work in her midst. But he knew also that Scotland was acting upon at least a historical sentiment—that Scot-

land never was conquered, that Scotland took England unto herself, that she assumed a State which was placed at her disposal, and that the Scotch King in actual power, took, in addition to his own native government, the reins of the government of England. (Laughter and applause.) Ever since, he supposed, the Scotch had been acting upon that principle. He could say for himself, however, that he was free and liberal enough to appreciate any organisation that would do any work that ought to be done; and as this educational work was one that had been a very long time upon his mind, he was uncommonly glad that, failing other sources, the Scottish Reformation Society was ready to take the matter in hand. He was here to bear the most unqualified testimony to the fact that no society working in this field could be more deserving of sympathy and support on both sides of the Tweed than the Scottish Reformation Society.

The Rev. Dr Goold briefly supported the resolution, which was then put to the meeting, and, after some conversation, carried unanimously.

On the motion of Mr Cassels, seconded by Dr Thomas Smith, the members of committees for the ensuing year were appointed.

The meeting was closed with the benediction by Rev. Dr Johnston. The meeting was largely attended, and highly successful.

ROMISH PROSPECTS IN IRELAND.

THE man must be sadly ignorant of the spirit and craft of Romanism who imagines that she is not determined to reap a great harvest from the contemplated ecclesiastical changes in Ireland. Some of our politicians are, no doubt, acting as her dupes, and others as her agents. The *Times* avows that the whole question of the disposal of the ecclesiastical property is purposely kept open. Mr Gladstone, in answer to Mr Whalley, said that Maynooth would not be left a burden on the consolidated fund—in other words, we presume, would be better provided for—an answer with which the amiable member for Peterborough was curiously satisfied. Dr Manning now declares in his late pamphlet that the Romish Bishops will welcome Mr Disraeli's proposed university. This, of course, we knew; and in reference to the spoils of the Irish Church, including, doubtless, her whole revenues, the Doctor says:—

"They ought indeed to be fully restored; but let the restitution be made to Him in the hands of His poor." "By appropriating the ecclesiastical property of Ireland for the benefit of the poor, the legislature would realise one of the purposes for which it was originally destined, and to which it was applied in (Roman) Catholic times." "The bishops do not mean that it should be applied to relieve the landlords of the poor-rates, or the Government of the cost of education, but in other ways for which there is no provision. There are many works of piety and charity much needed in Ireland, which would absorb much."

The crafty prelate, of course, refers to the monasteries and nunneries of Ireland, which are capable of "absorbing" any quantity of wealth, and he also knows that even if the money were given directly to the crowds of Irish mendicants, facetiously called "God's poor," it would largely find its way into the pockets of the priests, it being carefully provided that no one else is to be relieved. Rome is the true "daughter of the horse-leech." But the most curious light thrown upon the subject is by the *Westminster Gazette*, a leading organ of the Romanists. Let our more credulous Protestants read and ponder the following from that journal,

especially the concluding sentences, and see how they are being befooled, and made simply cats' paws to Rome :—

"Every true friend and supporter of the principle of the public recognition of religion by the State ought now to declare: Let justice be done on the Irish Establishment—let a Church which is not the Church of the nation, but the Church of a small minority, an alien Church, repugnant to the faith and to the patriotism of the people, imposed upon them by force, be disestablished and disendowed—let the Church of the nation, since for good and sufficient reasons it declines to be beholden to the State, be at least publicly recognised ; give legal value to its acts ; acknowledge officially the status of its episcopate and clergy ; and treat it in every respect as a corporate body possessing rights and representing the religion of the nation. By so doing, the Government would proclaim a definite policy, would draw a line of marked distinction between itself and the irreligious Liberalism of the philosophers of the Manchester school and their disciples."

To understand the subject at all in its true extent it is necessary to keep in view the designs of Rome in regard to Great Britain. The struggle of course begins at Ireland, where Britain is weakest and Rome is strongest. The help of politicians is also welcomed to clear the ground there, but only that Rome may step in and brush them, if necessary, aside at the next stage. Here is the proclamation of Dr. Manning himself of old in regard to the real purposes and hopes of the Romanists in Britain :—

"Surely a soldier's eye and a soldier's heart would choose by intuition this field of England. None ampler or nobler could be found. What Nice was to Arianism, and Ephesus to the heresy of Nestorius, and Africa to the schism which withered before the presence of St Augustine, such is England to the vaster heresy of these later days. It is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England it is paralysed everywhere ; conquered in England, it is conquered throughout the world ; once overthrown here, all is but a warfare of detail. All the roads of the whole world meet in one point, and, this point reached, the whole world lies open to the Church's will. It is the key of the whole position of modern error. England once restored to faith becomes the evangelist of the world."

Again :—

"If ever there was a land in which work is to be done, it is here. I shall not say too much if I say that we have TO SUBJUGATE AND SUBDUE, TO CONQUER AND RULE, AN IMPERIAL RACE. We have to do with a will which reigns throughout the world, as the will of old Rome reigned once. We have to bend or break that will which nations have found invincible and inflexible. WERE HERESY CONQUERED IN ENGLAND IT WOULD BE CONQUERED THROUGHOUT THE WORLD. All its lines meet there, and therefore in England the Church of God must be gathered in its strength."

Now, apart from any general questions about the reform of the Irish Church, let us suppose the Irish Establishment overthrown, the main spoils given to Popery, and the Ecclesiastical Titles Bill also repealed ; let us suppose the Romish bishops thus lawfully claiming to be the true and only bishops of Ireland and setting up the Canon Law there, to the overthrow of all toleration ; surely the most blind and besotted must comprehend that Rome shall have thereby secured an immense step in advance towards her ultimate triumph in Great Britain and the world. Her ultimate object in Britain is even more daring, viz., the subversion of the existing rights of property, and the overthrow of the Protestant succession to the throne, in short, the reversal of the whole Reformation. Protestants therefore, apart from all idle and ignorant speculation, should face at once the magnitude of the struggle before them. The Popish journals, both at home and abroad, are fully aware of it, they are naturally rejoicing over their present great and even unexpected success, and time will only bring out the truth more clearly. As to politics and politicians

Rome is totally indifferent, and cares for neither of the great parties in the State, except in so far as they can be made subservient to her purposes. Her well-known policy is clearly stated thus, in a recent number of the *Universe*, one of her avowed organs. Let our readers ponder it:—

"A Catholic should never attach himself to *any political party composed mainly of heretics*. No one who is truly at heart a thorough and complete Catholic can give his entire adhesion to a Protestant leader, be he Whig or Tory, for in so doing he *divides that allegiance*, in some instances destroys it altogether, *which he owes to the Church*."

This is the clear and undoubted maxim of Rome. It is therefore most deplorable to see our statesmen making vain attempts to conciliate a party of men entirely devoted to the interests of a foreign potentate, the head of a cruel and degrading system which seeks again to subjugate the world, and which is certainly nearer the re-establishment of its power in Britain than it has been since the days of the Stuarts, or of the Spanish Armada. But let true Protestants be earnest—act and pray.

ROMISH TACTICS IN PARLIAMENT.

(*From our Parliamentary Correspondent.*)

LONDON, *April.*

EVENTS have been marching fast in Ireland. No man could have predicted, a very few months ago, the present position of parties. My former letters for some time past have been occupied with explanations of the way in which Whigs and Tories have of late been endeavouring to outbid each other in their attempts to win the favour of the Romish Church in Ireland; and how the heads of that Church, with a tact and cleverness peculiar to themselves, received each concession as it was made, by one party, with much graciousness, while it never failed to turn to the other, as if asking how much more it was prepared to advance. Still it was not easy to foresee that this kind of auction should have advanced so rapidly, and that the bids should have been so high as we now witness them. The Irish Romanists must indeed have their sense of self-importance largely elevated as they observe the course of British politics all centring round them, and have reason to thank the Fenians for thus bringing both the great political parties to their feet.

Much is said about the suddenness of Mr Gladstone's motion. No one —not even his most intimate friends—appears to have expected it, or to be aware that he had so completely shaken himself free from his old and published opinions about the sacred bond of union between Church and State. And even if his conversion had been ever so clearly declared, it is said that he ought not to have chosen the present time for starting such a question, while the Reform Bills were still unsettled. There is no doubt much to be said under these heads. But the readers of the *Bulwark*, who regard these questions from a religious rather than a political point of view, will not shut out of consideration the crisis into which the whole question of Establishments had been brought. In the course of the debate which took place on Mr Maguire's motion on the state of Ireland last month, the Government made one distinct offer to the Roman Catholics, and sketched out a policy of concession. The offer was to grant a charter forthwith to the Romish University, and to endow it at least with so much of the public money as would keep it in good

working order. The policy which was sketched out was an intimation, that if the Roman Catholics would only accept the money, Government would be prepared to recommend to the House of Commons to endow the Roman Catholic Church side by side with the Protestant one. It is true this last offer was rather hinted at than expressed—rather pointed to as a dream of the future than grasped as a reality of the present; but there could be no mistake about the charter and the endowment. So great an offer had never been made before. It was to reverse the whole policy hitherto pursued by our statesmen. Liberals of all shades united in opposing the concession; but by making it the Government had shot a great way ahead of their opponents in currying favour with the Romanists. It need not be said how opposed the idea was to the principles of all good Protestants; and if the charter had been brought forward in Parliament—as, indeed, it is intended to be soon—there is little reason to doubt that it would have been rejected. But if it had been rejected simply, it would have exposed the Gladstone party to the charge of standing in the way of a great concession that was about to be made to the Romanists, without offering them anything on the other side. Perhaps that would have been the more manly and straightforward course to take; but it was hard for mere politicians to follow it. Mr Gladstone and his followers could not bear to have it said of them that their opponents had offered to do more for the Irish Romanists than they were prepared to do. They must make a counter proposal, to keep up their character in the eyes of their followers and of the world.

Hence the determination to attack the Establishment itself. If they could not gratify the Romanists in one way, they bethought them of what they could do in another. So, after much cogitation, and much consultation with political friends, the famous three resolutions saw the light. With these resolutions the readers of the *Bulwark* have no doubt long ago made themselves familiar—resolutions which, at least, have this merit, that they have stirred an ecclesiastical controversy, the most important that has been raised since the Reformation, and which may possibly last for most of our lives. According to the speech with which these resolutions were introduced, it has been understood that the Maynooth grant and the Presbyterian *regium donum* are to share the fate of the Irish Church endowments. But there were many points which were, perhaps purposely, left unexplained. For instance, he is to be scrupulously just, nay, even generous to existing interests; he would leave every incumbent in possession of his present income; he would reserve the churches and manses, although their ultimate destination is not fixed, and he would compensate those landowners whose rights of nominating clergymen are to be taken away. What are the corresponding interests to be cared for in Maynooth is not stated. Doubtless, all existing professors and students will be maintained as if no change has taken place, but it is probable that some farther demands will be made on that side. In fact, it is precisely at this point that the movements of the Roman Catholic hierarchy must be the most jealously scrutinised. It is a significant fact, that during the week's debate on the motion for going into committee on these resolutions scarcely a single Roman Catholic member presented himself to take part in the discussion. This is the more remarkable, as in the preceding debate on Mr Maguire's motion they were ready enough to offer their opinions, and to denounce

the Protestant Church. There is good reason to believe that this was done of purpose, and that they wished to know the opinion of the bishops of their church before committing themselves. And it is farther said that the Romish bishops themselves are in a small dilemma. They would like well to secure the disestablishment of the Protestant Church; but they would like also to obtain the charter and endowment of their university, and as many other advantages as possible. Instructions are said to have been sent off to their nominees in the House of Commons, to do nothing that would endanger the charter. And it is not at all improbable that all their schemes and manœuvres will be directed to the attempt to get both. They will lend their strength to pull down the Establishment, and then Mr Gladstone will be badgered also to give them the university, and other concessions.

The whole Tory party are in arms against this attack on the Establishment. Amongst other arguments of a palpable kind with which they resist it, they denounce it as an attack upon the Protestant religion, in order to advance that of the Roman Catholics; and Mr Disraeli, in his speech at the close of the discussion, used the remarkable and striking expression—remarkable of course as coming from him—that the Roman Catholics and the High Church Ritualists were in a conspiracy to overturn the altar and the throne. But, so far as matters have yet gone, the country seems to be taken by surprise, and little effective is done. The apathy of the country must not, however, be set down to indifference to the best interests of Protestantism, but rather to the strange sense of bewilderment into which Mr Disraeli has brought them. He calls on the country to support Protestantism; but the country cannot forget that he himself is so far prepared for the endowment of Popery. It is not to be supposed that the country will long remain in this bewildered state. With or without leaders, it will shape for itself a policy, and a distinct one.

LIBRARY OF THE PROTESTANT INSTITUTE OF SCOTLAND.

MR Charles F. Lyon, Bookseller, 32 George IV. Bridge, Edinburgh, has kindly presented the following valuable books to this library:—

1. Compendium Theologiæ Moralis, 2 vols. 1853.

2. Guide to Heaven. A Manual of Catholic Piety. Fifth edition. London, 1818.

3. A Letter to a Protestant Friend on the Holy Scriptures, being a continuation of the "Defence of Catholic Principles." By D. A. Gallikin. America and Dublin, 1827.

4. The Question of Questions, "Who is to be our Judge in all these differences?" By J. M., Priest of the Society of Jesus. London, 1686–7.

5. Elevation of the Soul to God. Translated from the French of L'Abbe B., by R. P. Dublin, 1839.

6. Apparitions de la Sainte Vierge. Par M. Paul Sausseret. Paris, 1854.

7. Miscellaneous Tracts. By the Rev. Arthur O'Leary. In which are introduced the Rev. John Wesley's Letter, and the Defence of the Protestant Associations. Dublin, 1781.

8. Considerations on the Council of Trent, being the fifth Discourse concerning the Guide in Controversies. 1671.

PROTESTANT CLASSES AT PLYMOUTH.

A LARGE and enthusiastic meeting was held at the Plymouth Mechanics' Institute on Tuesday 14th April, for the double purpose of making a presentation of a purse of sovereigns to the Rev. W. Elliott, and of presenting the prizes to the successful members of the Protestant Classes formed in the town in connexion with the Scottish Reformation Society, the examination of which was held at the Royal Hotel a few weeks since. The Rev. W. H. Nantes (Stonehouse) presided, and amongst a large attendance there were present—the Rev. F. W. Taylor (St Andrew's, Plymouth), the Rev. F. Bellamy (Devonport), the Rev. W. Elliott, the Rev. S. Reichel (Moravian Church), Rev. Joseph Wood (Presbyterian), Captain Stoll, Captain Hutchinson, Captain Morshead, Messrs W. Harries, Mills, H. Luscombe, H. Innes, Moreton, Soper, Cuddeford, Hodge, P. H. Govett, F. P. Balkwill, &c. The Rev. Dr Begg and the Rev. Mr Badenoch attended as a deputation from the Scottish Reformation Society.

The meeting was opened by prayer offered by the Rev. F. W. Taylor, and the proceedings are reported at length in the *Western Mercury* for April 15th.

After an excellent address by the chairman,

Mr Innes was called upon to read the list of prizes. He remarked that sixty-five persons originally entered for the competition, but some of them, not feeling equal to it, did not compete. Still they had at the examination as many as twenty-five competitors. This, though very gratifying, was but the first effort, and he hoped, by God's blessing, that it would not be the last. (Loud applause.) It was not enough that they should know the fundamental principles of Protestantism, but that they should know the history of the question, and how England became a Protestant nation. (Hear, hear.) It required somebody to rouse them up. Then people would come forward, and then they need not fear the result of the conflict with Ritualism and Romanism. Mr Innes then read the numbers of the successful candidates, as arrived at by the judges, who knew not their names. The Rev. G. R. Badenoch read the names corresponding to the numbers, and the Rev. W. Elliott gave the prizes.

The following is a list of the prizes and successful competitors :—

First, £2, Mr John Edgecombe, 1 Durham Place, Cecil Street, Plymouth, shipwright, Devonport Dockyard; 1365 marks.

Second, £1, 10s., Mr N. T. Walkem, 61 Emma Place, Stonehouse, student; 1320 marks.

Third, £1, 5s., Mr William Vicary, Edgcumbe Street, Stonehouse, carpenter and joiner; 1240 marks.

Fourth, £1, Mr John Snell Hugell, 40 Treville Street, stationer; 1115 marks.

Fifth, 15s., John Lewis, 85 Union Street, Stonehouse, bookseller; 1060 marks.

Sixth, Mr John Wood, 4 Wyndham Place, missionary; 860 marks.

Seventh, Dr Wylie's book, John Road Cook, Penrose Street, shoemaker; 785 marks.

Amid cheers, each candidate was presented with the prize. In connexion with the holder of the first prize, Mr Innes said that he knew Mr Edgecombe years ago at Malta, and he having been face to face with the system could have made no mistake about what Popery really was. Mr Elliott, referring to Mr Wood's success, said the committee of the Plymouth Town Mission had asked him to undertake his instruction in the controversy, as he had a district in which Popery was predominant. The com-

mittee had given him 30s. for this instruction, and he should hand it over to Mr Wood. (Applause.)

A purse of sovereigns was then presented to Mr Elliott by the Rev. Joseph Wood. Reference was made to a new church which it is proposed to erect for him, with a Protestant Hall and Library. The meeting was afterwards addressed at length, and amidst much enthusiasm, by the Rev. Dr Begg, the Rev. G. R. Badenoch, the Rev. F. W. Taylor, the Rev. F. Bellamy, and others. The classes here have been most successful, and an excellent example is thus set to the whole of England.

PROTESTANT INSTITUTE OF SCOTLAND.

THE winter session of the Protestant Institute of Scotland was closed on Saturday forenoon (28th March) in Edinburgh by an address from Dr Wylie. Among those present were, Dr Begg, Rev. James Smellie, Rev. W. Balfour, Rev. J. Roberts, Rev. Mr M'Dougall, Rev. Mr Braidwood, General Wahab, Mr John Miller of Leithen, Mr D. Ogilvy of Corrimony, Councillor Blackadder, Mr J. Gibson Craig, Mr Alex. Auchie, and Rev. G. R. Badenoch. The meeting having been opened with prayer by Mr Smellie,

Dr WYLIE referred to the good attendance at the classes during the winter months, and, after an excellent address, delivered the prizes which had been gained in the different classes during the session as follows :—

Students' Class—1. Duncan Adamson, (£5); 2. Wm. Brander, (£3); 3. Donald Ross, (£2); 4. Geo. Milne, (book). Popular Class—1. Peter M'Naughton, clerk, (£3); 2. Robert Auchterlony, student, (£2); 3. Thomas Fowler, clerk, (£1); 4. Robert A. Marr, (book). Special Prizes —Dr Duff's prize of £10 for the best essay on the 7th and 8th cantos of Spencer's Allegory, was awarded by Dr Wylie and Dr Smith, the adjudicators, to John Jackson, Glasgow; Dr Begg's prize of £5 for the second best, to Wm. Lewis, warehouseman, London.

Dr BEGG briefly addressed the meeting, expressing his great satisfaction with the progress of the Institute, and the proficiency of the students. He mentioned that the prizes to the students' class were due to the liberality of Mr Miller of Leithen; and that the Rev. Mr M'Dougall had intimated his intention to give a £10 prize during next session to the students in Edinburgh, so that they might enjoy the same advantages as another friend bestowed in Glasgow. Dr Begg concluded by proposing a vote of thanks to Dr Wylie.

This having been cordially responded to, the meeting was closed with prayer.

A meeting was held on the same evening for a similar purpose at Glasgow. The following are the names of the successful competitors in Dr Wylie's class in Glasgow for the session :—First prize, (£10, by a Glasgow merchant,) John Macpherson; second prize, (£5,) George Hunsworth; third prize, (£3,) Edgar Williams; fourth prize, (£2,) Hector Cameron; extra prize, (book,) Charles Gordon M'Kay.

ESSAYS ON THE CONFESSIONAL.

It will be remembered that a kind friend in England offered a prize of £5 for the best essay on the following subject :—"Is a man who has confessed to a priest, and by his own act and deed unmanned himself,

fit to fill an office of trust and importance?" The Rev. Dr Begg and the Rev. Dr Wylie, as the adjudicators, have decided that the essay written by Mr David Ross, member of Dr Wylie's Edinburgh class, is entitled to the prize. The prize has accordingly been presented to Mr Ross.

ESTABLISHMENT OF PROTESTANT CLASSES IN ENGLAND.

OUR readers are now familiar with the Protestant classes which have been so very successfully established in London and Edinburgh, and they will rejoice to know that there is a prospect of having these classes extended to the leading towns of England. Nothing but a little more liberality and energy on the part of Protestants are necessary to secure this all-important object, upon which, humanly speaking, the future of Great Britain so obviously depends. Indefatigable efforts and great sacrifices are being obviously made on the other side to drag back England again into Popish darkness, and we hope soon to see this met by something like an adequate sense of danger, and corresponding efforts and sacrifices. The following gratifying meetings have lately been held on the subject. The *Hull Morning Times*, of the 8th April, says:—

"Last evening there was a numerously attended and influential meeting at the Protestant Institute, at which the Rev. Dr Begg and the Rev. Mr Badenoch, secretary of the Scottish Reformation Society, attended as a deputation from Edinburgh, to explain the working of classes conducted by Dr Wylie, the Rev. R. Maguire, and others, in some of the principal cities and towns of England and Scotland, for the instruction of young men in the points of difference between Protestantism and Popery, and the general tendency of Popery. The meeting was a most enthusiastic and successful one. Able addresses were delivered by the chairman, (Mr Alderman Atkinson,) the Rev. Dr Begg, the Rev. Charles Prest, of London, (ex-president of the Wesleyan conference,) and the Rev. W. B. Crickner. Several others, including Dr Bell, Mr Alderman Lumsden, Councillors Eccles, Todd, Ramsey, &c., more briefly addressed the meeting, and it was unanimously determined that classes, similar to those established elsewhere, should be formed."

A second meeting was held on Wednesday evening, the 8th April, in the Assembly Rooms, Cheltenham, the Rev. Dr Morton Brown in the chair. The Rev. Dr Begg and the Rev. G. R. Badenoch addressed the meeting, which was numerous and enthusiastic, and urged the importance of the establishment of Protestant training classes in Cheltenham. A conversation ensued, in the course of which a number of explanations were made, and during which it came out that the Romanists were making considerable efforts in the neighbourhood, especially in the valley of Stroud. The Rev. Dr Walker, rector of Cheltenham, expressed his strong approbation of the proposed classes, and moved a resolution to the effect that they be established. Others spoke to the same effect. An influential committee was appointed to see the object carried into effect.

On the evening of Thursday, April 9, an interesting meeting was held for the same purpose, in the Victoria Rooms, Clifton, Bristol. The Rev. A. S. Walker, rector of St Mary-le-port, in the chair. The same deputation attended, and addressed the meeting. A conversation ensued, in which the Rev. Mr Martin, Captain Hall, Mr Holland, and others, took part; and a resolution to the effect that Protestant training classes should

be established in Clifton and Bristol, was unanimously adopted. The deputation, in name of a Protestant in London, offered prizes in connexion with the classes to be established, and Mr Holland offered prizes to the extent of £10, to encourage the establishment of training classes, also for the instruction of females.

There seems no reason why such classes should not immediately be established everywhere. Thus, in a very few years, the lamentable and fatal ignorance at present existing might, by the divine blessing, be completely dispelled.

DISPUTE ABOUT SCRIPTURE TEXTS AND CROSSES.

THE Board of Guardians of the Fylde Union is at present engaged in a dispute regarding certain texts of Scripture which have lately been hung up in the infirmary ward of Kirkham workhouse, and which have been objected to by the visiting Roman Catholic clergyman and the guardians who adhere to his persuasion. At the last meeting of the board it was agreed by a large majority that the texts should be allowed to remain, but that any of the inmates who desire it should have copies of the Bible in the version authorised by the Church of Rome. In consequence of this resolution, Mr Cookson, a Catholic, has given notice that he will move at the next meeting of the board that the Catholic clergyman be allowed to place crucifixes, and whatever he deems consolation to the sick, around the beds of the Roman Catholic poor in the infirmary wards.—*Liverpool Courier.*

STATE OF SPAIN.

MR ADAM BLACK, late M.P. for Edinburgh, recently delivered a lecture before the Philosophical Institution of that city on the "State of Spain," which he had lately visited. The lecture concludes with the following striking statement in regard to the dwarfed and miserable condition of a nation at one time amongst the first in Europe. Let our readers carefully study the statement, and see what a powerful instrument of social degradation Popery is. Mr Adam Black's testimony is the more valuable, as he was a great champion for Maynooth! We quote from the report in the Edinburgh *Courant*:—

"Coming next to Toledo, where there was a university—which, however, seemed like a burgh school—he proceeded to speak of the state of education among the Spanish people. A writer in the *Indépendance Belge* has stated that out of a total of 52,177 municipal councillors, no fewer than 12,479 were unable to read and write. The professor at Toledo had said to him that very few of the grown-up people could read or write, but that government had now taken measures for the education of the young; yet, although that statement had been confirmed by our consul at Seville, he (Mr Black) had never met with any of those schools if they had been established. He proceeded to describe several of the amusements and manners of the Spanish people; and, estimating the effect the Inquisition had had upon the Spanish character, he attributed to it, though now abolished, that Spain, which three hundred years ago was the most powerful kingdom in Europe, with a numerous and well-disciplined army, a fleet called invincible, a comparatively free Cortes, exquisite artists, and distinguished writers, with the New World pouring its wealth into her coffers, was at the present day bankrupt in purse, her army disorganised, her fleet contemned by the smallest states, her rulers ignorant and flagitious, her literature all but extinct, her agriculture and commerce languishing, and her people groaning under poverty, oppression, and misrule. After giving an interesting description of Gibraltar, Mr Black concluded his lecture as follows:—What hope is there for

Spain? It is not easy to see from what quarter deliverance has to come; the country groans under the fatal evils of stolid ignorance, boundless vanity, rooted prejudices, and oppressive indolence. According to the last census, out of a population of 15,673,000, not less than 12,000,000 could neither read nor write. The government, by their deplorable incompetence, are daily diminishing the resources of the country on the one hand, and wasting the scanty and decreasing produce by oppressive taxation on the other. We can hardly hope for the regeneration of Spain unless through some dire convulsion, or by the conquest of a freer race with an enlightened policy and a strong arm. One of the first acts of Napoleon, after seizing the Spanish crown, was to abolish the Inquisition, and to suppress two-thirds of the monasteries. Had Joseph been maintained on the throne which had been abdicated by the profligate and imbecile family of Charles IV., in all probability he would have adopted a wiser policy, and Spain might have been to-day a powerful and flourishing kingdom; but the house of Bourbon is doomed. The queen is revelling in gross and tyrannical abuse of power, under the guidance of an ambitious and bigoted priest, and an ignorant and fanatical nun, and before high heaven plays such fantastic tricks as should rouse the indignation of the most apathetic; but the people are so steeped in sloth, and inflated with pride and vainglory, and drugged with reverential awe of the priesthood and bastard loyalty to the crown, that they crouch under the most debasing oppression and misgovernment, and even when hundreds of the best of her statesmen are ordered to be suddenly seized, imprisoned, and banished without trial, the people submit like slaves to the violation of all law and justice—spirit and life are crushed out of them under the iron heel of despotism, leagued with bigotry and priestcraft. (Loud applause.)"

GREENOCK YOUNG MEN'S PROTESTANT ASSOCIATION.

THIS Association has just published its fifth annual report. Thirteen lectures on Protestantism have been delivered in various Churches in Greenock; petitions have been forwarded to Parliament against Popish measures; correspondence has been carried on with kindred societies in England, Ireland, and Scotland; additions have been made to the library, and the circulation of Protestant periodicals, pamphlets, and tracts has been extensive. The income of the Society amounted to £52, 15s. 8d., and the expenditure to £50, 17s. 8d. Prizes have been awarded for essays as follows:—On "The religious, social, and political aspect of Popery, as exhibited during the present century." The essays had been read, and the prizes adjudged, by the Rev. A. J. Gunion, D.D., —1st, "The Works of Robert Hall," 6 vols., to Mr A. C. Fowler, Kingstown, Dublin; 2d, "Ranke's History of the Popes," to Mr A. Swan, Greenock; and 3d, "Wylie on the Papacy," to Mr J. Nairn, Glasgow. We trust this very useful Society will meet with ample support during the next year. Mr A. Swan, 5 Sir Michael Street, Greenock, acts as corresponding secretary.

THE GREAT ADVERSARY IN THE LAST DAYS.

"IF he can succeed in begetting *infidelity*, and in rearing up this his own creature, to such an alarming height among the nations, as to attract the principal notice of the saints, and call forth their principal efforts, he can the more securely promote the antichristian delusion, upon which he places his chief dependence in prolonging his own reign over the nations, and in preventing the progress of the religion of the Son of God.

"Be not deceived by these acts, although they may have been already too far successful. From openly avowed infidelity you have little to fear. With shameless effrontery that enemy stalks forth at noonday; but it is from a masked battery the foe does the greatest execution. The scriptural predictions are in this case our safest guide.

"They foretell, for our instruction, that the spirit of antichrist is that which we have most to fear, most to detest, most to oppose. Avowed atheism has little to recommend it, even to the fallen mind. It finds in human nature comparatively few principles upon which to ingraft its own scions. Man is naturally prone to reverence some invisible superior. It is upon 'the sense of deity' in the depraved heart that Satan rests his baneful superstition. From such superstition we have more to fear, as individuals, and as members of society, than from actual atheism."—From *Discourses on the Apocalypse*, by the Rev. Dr M'Leod, Pastor of the Reformed Presbyterian Church, New York, (1815.)

POPISH DELUSION.

Extract from the Rev. A. W. Brown's Recollections of the Rev. Charles Simeon's Conversation Parties.

"WHEN Wolsey and Erasmus disputed on this point, (the real presence in the Eucharist,) Wolsey said to Erasmus at parting, 'Well, only believe that it is so, and it will be so.' Erasmus, on leaving England, borrowed Wolsey's palfrey to take him to the ship; but, instead of returning it, carried it off with him to the Continent, and sent Wolsey this answer on paper:—

'Quid mihi dixisti de corpore Christi,
Crede quod edis, et edis:
Sic tibi rescribo de tuo palfrido,
Crede quod habes, et habes.'

'If Christ's true body, flesh and blood,
Is present in the sacred food,
When I in faith receive it;
Then faith for you as much may do,
And your lost jade is present too,
If you will but believe it.'"

PROTESTANT TRAINING OF FEMALES.

(To the Editor of the Bulwark.)

DEAR SIR,—In the *Bulwark* for March, at page 250, the following sentence occurs:—"The process of counteraction can best be accomplished by meeting the system, everywhere foot to foot." It is in view of this sentence that I venture to call your attention to the propriety of doing something to train the young women, as well as the young men of this generation, in a knowledge of the antichristian system, Popery. Hitherto the Scottish Reformation Society has not undertaken any work of this kind; but if we are to judge from High Church revelations, Sisters of Mercy and Sisters of Charity, with nuns black, gray, and white, Romanists, whether within or without the Church of England, understand the importance of, and know well how to turn female agency to account.

The present time appears most opportune, inasmuch as with the same efforts, or, at least, with very little more additional trouble, those employed to instruct the Sabbath School children in these kingdoms might, at the same time, secure the names of, and organise classes for, the female teachers. They are likely persons to begin with, and would bring their knowledge to bear upon the children they are teaching, and in future years, if mothers, upon their own.

I know the hands of the Society are very full of work, and your funds very limited, but surely there are some friends in these kingdoms who can realise the importance of this most desirable object, and who at the same time have means at their disposal. If our fathers loved not their lives unto the death, but cheerfully laid them down in defence of these very principles, shall not we, their children, who inherit the civil and religious liberties purchased at the expense of their blood, give our gold and silver, which is a very mild sacrifice compared to theirs.

It is no gala tournament we are engaged in, but a life and death struggle.

Hitherto, even by many good people, the question, if considered at all, has been

regarded as one of mere polemics instead of a stern contest between truth and error, Christ and Satan. Let all who have not received the mark of the beast in their right hand or in their forehead gird on the WHOLE armour of God that they may withstand all the assaults of that wicked one, whose coming is with all deceivableness of unrighteousness.—I am, yours respectfully,

A SCOTCHMAN IN ENGLAND.

[Our correspondent will be glad to know that the important subject to which he refers has not been overlooked, but difficulties have been found, which, it is hoped, will now be overcome. A class of the kind referred to exists in Cheltenham, and Mr Holland has offered prizes to the extent of £10, for Female Protestant Classes, if established in Bristol. We solicit similar subscriptions, which may be sent to the Scottish Reformation Society.—ED.]

RITUALISM NOT NEW.

(*To the Editor of the Bulwark.*)

STAFFORD, 15*th April* 1868.

SIR,—The accompanying extract from Latimer's celebrated Sermon of the Plough, is so suitably expressive of the sad condition of things as they exist in the Established Church of our land, that I venture to ask your insertion of it in an early number of the *Bulwark*. Surely it behoves all who love the pure gospel of Christ to expose the dangerous errors and the follies of men, who, having turned their ears from the truth, are being turned to fables, and are thus ruining the souls committed to their care.—I am, Sir, &c., A STAUNCH PROTESTANT.

A PASSAGE FROM LATIMER.

In Bishop Latimer's famous old "Sermon of the Plough," is a passage which, though written three hundred years ago, applies admirably to what is now going on in the Church of England:—"Where the devil is resident, and has his plough going, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea at noonday. Where the devil is resident, that he may prevail, up with all superstition and idolatry—censing, painting of images, candles, palms, holy water, and new service of men's inventing; as though man could invent a better way to honour God with, than God himself hath appointed. Down with Christ's cross, up with purgatory pick-purse, up with him, the Popish purgatory I mean. Away with clothing the naked, and up with gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most holy Word. Down with the old honour due to God, and up with the new god's honour."

THE DUPES OF ROME.

MR EDITOR,—How must Rome be rejoicing, and be supposed saying, "We cannot do it ourselves, but we 'll get them, or make them (the Protestants) do it for us!" Divide and conquer. To what a deplorable and painful state of disintegration do the Presbyterian churches seem to be tending. Alas! for the sons of the Puritans and of the Covenant, what is the relief? the very truth sought now to be showed—"Messiah, the Governor over the nations," "He reigneth."

A GRIEVED V. D. M.

THE JESUITS.*

IT is well-known that the Jesuits are the great power whereon Rome relies for overthrowing the Reformation, which she regards as a rebellion against herself, and that they are busy for this purpose over the whole of Europe. They are especially busy at present in England. Still, their movements are, to a large extent, invisible, and many are therefore disposed to doubt their existence, even as, for the same reason, they doubt the existence of the prince of darkness. Anything, therefore, that will illustrate the truth and nature of their operations, must be regarded as valuable, and, in this point of view, we strongly recommend the work before us. The facts are of the most authentic kind, and appear for the first time translated into the English language. All intelligent Protestants would do well to possess themselves of the work, and to make it a matter of special study. We are much indebted to those who have given it to the public in its present form.

* Jesuitism: A Glimpse of the Great Jesuit Society. Mackintosh, Paternoster Row, London.

LONDON MAY MEETING OF THE SCOTTISH REFORMATION SOCIETY.

(Collated from the *Record*, and *St James's Chronicle*.)

THE first May Meeting of the above Society's London Organisation was held on Thursday evening, 7th May, in Willis's Rooms, St James's, when Lord Fitzwalter occupied the chair. The platform was filled with many influential and earnest Protestants, among whom we noticed the Revs. Dr Begg of Edinburgh, Beeman, R. Maguire, J. Vale Mummery, J. Ormiston, A. J. Manson, G. R. Badenoch, secretary, and others; Messrs A. N. Shaw, James Lord, R. Prowse, C. C. Cawley, Jas. Travenir, Dr Cowan, W. F. Burnley, and others.

Expressions of regret for unavoidable absence were received from the Right Hon. Sir Joseph Napier, Bart.; C. N. Newdegate, Esq., M.P.; J. Campbell Colquhoun, Esq.; H. J. Atkinson, Esq., ex-Mayor of Hull; Rev. R. J. M'Ghee of St Ives; Rev. W. Niven of Chelsea; and Rev. Dr Ferguson.

The meeting was opened with prayer by the Rev. A. J. Manson.

The Chairman, in opening the proceedings of the evening, said the Society had now been at work for some years in disseminating Protestant truth, and never were such labours more required than at the present day. If they looked at the political horizon, they saw strange advances, which would have been considered most extraordinary a few years ago, but which had now unfortunately become too familiar to them. In fact, the country had in many instances lost that distinctive Protestant character which formerly distinguished it. He, however, trusted the change would not be a permanent one, but that, with the blessing of Providence, there would soon again be a real honest determination throughout the country to uphold Protestant truth, not because it was Protestant, but because it was founded upon the Bible, and upon that only rule which was given to man for the regulation of his opinions and conduct, and everything that was most valuable in his life. The proceedings of the evening were of a most important nature. The Society had judged well in turning their attention to the training of youth in great Protestant principles. The want of such teaching was evident at the present day, when Romanism had crept into our Church; and he firmly believed that if a more thorough knowledge of the principles of our religion had been instilled into their minds in early youth so many perverts would not have gone over from Protestant truth to Romish error. (Hear, hear.) He had seen some of our most valuable men transformed from Protestant clergymen to Romish priests; and he did not think such a change would have taken place if they had really known what Protestant truth was. They had met that evening to distribute prizes to some young men who had obtained them by proficiency in the various classes where matters pertaining to Protestant truth had been instilled into their minds. At the present time the land was flooded with books of the most horrible kind, so far as regarded any principle of good in them, and they should therefore seek so to guide the minds of youth as to counteract the influence of those books and other portions of literature, either of a religious or secular character, whose tendency was injurious to the spread of pure truth. (Loud applause.)

Rev. Dr Begg moved the following resolution :—"That this meeting rejoices in the success of the efforts which have been made by the Scottish Reformation Society for the establishment of classes for the instruction of young men in the principles of the Reformation, as opposed to the dangerous principles of Romanism, and in the teaching of short-hand writing to members of the said classes; and they deem it of the utmost importance that the hands of the Society should be strengthened in the establishment of similar classes over the entire kingdom." Dr Begg moved this resolution in a powerful and eloquent speech, which elicited great applause. He referred at much length to the great exertions of the society, principally in establishing classes throughout England for the instruction of young men in the principles of the Reformation, as opposed to the dangerous principles of Romanism. He said that unless they were prepared to have their Protestant liberties taken from them, the battle of the Reformation would have to be fought over again; but the great mass of the Protestants of this country were very ill prepared for that struggle, and chiefly because they were not instructed in a knowledge of Romanism, while many of them had the foolish imagination that Romanism had changed its nature, and was now a comparatively innocuous thing. It was ten years since classes commenced in Edinburgh, the first class containing 100 students. Great progress had since been made, and Dr Wylie had been set apart to do nothing else but to impart to the young men who frequented the University a knowledge of Protestant principles. Dr Wylie had had in all 1733 students, and the effect had been very striking. Then the society had had very successful classes in London, conducted by the Rev. Mr Maguire. It was about a year and a half since the classes commenced, and during that time Mr Maguire had had about 700 students. Dr Begg dwelt upon the power wielded by the Press of this country, and expressed his hearty approval of the efforts of the society in combining short-hand classes with the classes for instruction in Protestant principles, to train young men to occupy positions as reporters and sub-editors. The short-hand class had been amazingly successful. It comprised 200 young men, 100 of whom had competed for the prizes offered by the Society. He had visited lately, along with Mr Badenoch, several important towns in England—Hull, Cheltenham, Clifton, and Plymouth. They had also had applications from Bath, Sheffield, Birmingham, Chelsea, Clapham, &c., in all of which similar educational classes were either formed or about to be formed. A barrister of this city had placed a sum of money at the Society's disposal for the purpose of giving prizes for the encouragement of Protestant classes in various places. In short, such classes must, if possible, by the Divine blessing, be made universal. If the Reformation was worth achieving it was worth maintaining; and if it had been achieved by controversy, by controversy it must be maintained. It was quite certain that whilst the pulpit had lost none of its influence, the press was one of the greatest powers of modern society, and it was all important that its influence should be as wholesome as it was universal. We must gird ourselves up for a mighty struggle, in which the ultimate victory was certain. The truth of God and the God of truth must prevail, but we must not undervalue the activity or resources of the enemy. England was a glorious prize, and Rome would struggle hard to regain it. Let them remember that now was the time for them to work. Let them "in malice be children,

but in understanding men," knowing that though they had to deal with a powerful and most subtle foe, yet the end would prove that—

"Temples may fall, and towers, and states,
But truth's imperishable gates
Withstand each hostile shock.
The Church of Christ can never fall;
Strong stands her heaven-protected wall;
'Tis founded on a rock." (Loud applause.)

James Lord, Esq., secretary of the Protestant Association, in seconding the resolution moved by Dr Begg, said that the efforts of the Scottish Reformation Society in London and other parts of England met with his most entire and hearty consent. Many years ago he had published his views on the best means for counteracting the progress being made by Romanism in the country, and among these means thorough Protestant instruction had a prominent place, including the education of children and the rising race in our schools and seminaries. These means had been neglected. But as the time was not yet too late, he was thankful to God, who in His mercy was raising up means of this kind in the efforts of the Scottish Reformation Society in England. Most heartily did he welcome its efforts, and hoped that all Protestants would join hand in hand to repress the progress of the common foe. (Loud applause.)

The Chairman then called on the Rev. J. Ormiston to declare who the successful competitors were in his Protestant Educational Class in Islington. Mr Ormiston made an excellent address, gave an outline of the lectures he had delivered in his school-room to fifty young men, and declared the prizes as follows:—

First Prize of	£5	to Mr Laurence Major, teacher.
Second „	£4	to Mr C. J. Baggs, solicitor's clerk.
Third „	£3	to Mr Samuel Field, clerk.
Fourth „	£2	to Mr W. T. Dashwood, clerk.
Fifth „	£1	to Mr John Pritchard, scripture reader.
Sixth „	£1	to Mr J. Houlding, bankers' clerk.
Extra „	10s.	to Mr J. W. Ross.

These prizes were presented to each young man by the chairman, with some very happy and suitable remarks, which were received with much enthusiasm. He then called upon Mr M. C. Soutter to declare who the successful competitors were in his short-hand class. Mr Soutter then also gave an outline of the object of his class, viz., to supply first-class Protestant reporters, of his course of lectures and instruction, and the results, stating that 208 young men had enrolled themselves in this class, that twelve of these had gained prizes, twelve had obtained honourable mention, and 100 more were worthy of certificates of regular attendance and diligence. He had also pleasure in announcing the assistance and encouragement he had received from Isaac Pitman, Esq., of Bath, author of Phonography, in conducting this class, and also from his brother, Mr F. Pitman. The former had given a beautiful copy of the Prayer-book in short-hand to the best student, to be called "The Pitman Prize," and the latter had assisted in adjudicating the prizes. He then declared the prizes as follows:—

SENIOR DIVISION.

First prize of Morocco Bible in Phonography to Mr Wm. Lillie, warehouseman, and also "The Pitman Prize."

Second prize of Morocco Testament in Phonography to Mr T. Wright, clerk.
Third „ do. do. do. to Mr Ed. Rowe.
Fourth „ "Pilgrim's Progress" do. to Mr John Armstrong, clerk.
Fifth „ do. do. to Mr F. J. Snowball, warehouseman.
Sixth „ do. do. to Mr T. Hankins, packer.

JUNIOR DIVISION.

First prize, same as above, to Mr John Bell, clerk.
Second „ do. to Mr A. Grinstead, clerk.
Third „ do. to Mr A. W. Cockerton, enterer.
Fourth „ do. to Mr John Powell.
Fifth „ do. to Mr Alfred Sherlock, clerk.
Sixth „ do. to Mr Wm. Garner, clerk.

A special prize was also presented to Mr D. J. Deane, for regular attendance, good exercises, and great assistance to Mr Soutter in the class.

The following gentlemen he also declared worthy of honourable mention:—Senior Division—Messrs B. Holland, J. Rodgerson, R. H. Armstrong, T. G. Ackland, and J. C. Smith. Junior Division—Messrs Jas. Snowball, H. Mumford, A. J. Snow, J. W. Chadwick, J. Allen, J. S. Flood.

Mr David J. Deane, as the representative of the short-hand class, then presented Mr Soutter with a handsome timepiece, as a mark of their esteem for his character, and appreciation of his services as their teacher, with a suitable inscription. He also thanked the Society for their kindness in establishing these classes for the young men of London. This excited much interest, and Mr Soutter made a graceful and appropriate reply.

Rev. R. Maguire, who on rising was enthusiastically cheered, said the Society wanted to see the intelligent manhood of this country interested in the great question of the maintenance of Protestant liberties and principles. They owed nothing to ignorance but disaster; and if some of them were deploring disasters in these days it must be attributed to the fact that several generations had been allowed to grow up in utter ignorance as to what the principles and practices and doctrines of the Church of Rome were. The Society was endeavouring to lay the axe at that root of the tree of ignorance, and to instruct the minds of young men upon that important question. In the days of revolution, when God was putting down Saul and setting up David, and when David was raising a bodyguard for his protection against the assaults of the king, there was a testimony borne to each of the contingents from the different tribes. That regarding the sons of Issachar at once placed them in the foremost position; they "were men that had understanding of the times, to know what Israel ought to do." That was the characteristic that was pre-eminently needed in this our own age. It was accounted a great accomplishment for a young man to be able to converse intelligently about the times of the Cæsars; but unless he added to the knowledge of bygone days a knowledge of the time in which God had placed his lot, he would have learned but very little to any good purpose. He therefore rejoiced in the work of the Scottish Reformation Society in giving to young men that information which it was so necessary for them to acquire. There was sometimes jealousy among Englishmen with regard to Scotch societies, but he welcomed them down south, for their labours were very much needed here. Others had spoken of this work, but they had done it. A

great deal was heard at present about not raising the cry of "No Popery." If that meant an unintelligent cry, the call of the irreligious rabble which had not the least possible notion of what "No Popery" meant, he for one would not go in for it; but if it meant an intelligent acquaintance with the Romish controversy, then would to God the whole population of this country would with one mind raise such a cry as that! (Applause.) In these days they needed to know what the Church of Rome meant, and what she was doing; and they ought to be armed at all points, so as to be able to hold their own, and contend earnestly for the faith, giving to every man who asked a reason of the hope that was in them. He looked forward to the day when, in some emergency, he might want to call upon the young men of these classes to do some active work in the cause, and having laid the foundation, to join with him in building a superstructure upon it; when, with their pitchers and their lamps, they would go forth, not with the one cry of "No Popery," but shouting, "The sword of the Lord and of Gideon." (Loud applause.) That sword was the word of God, and that word was the basis of all the instruction in these classes. (Loud applause.) He concluded by moving a vote of thanks to the chairman.

Rev. A. J. Manson, of Ramsgate, in seconding the resolution, said he firmly believed that many of the reporters both in the Houses of Parliament and at religious meetings were Jesuits. (Laughter.) Many members of Parliament had complained to him that they could never get a Protestant speech properly reported.

The vote of thanks was unanimously and most heartily agreed to.

Lord Fitzwalter briefly replied, and the happy and successful proceedings were terminated with a song of praise and the benediction. Altogether there could not have been a more enthusiastic and successful meeting, and the Society is much encouraged to multiply and extend its Protestant instruction classes in England.

ROMISH TACTICS IN PARLIAMENT.

(*From our Parliamentary Correspondent.*)

May 1868.

MR GLADSTONE'S plan for the disestablishment of the Irish Church Establishment has now received further development. On the reassembling of Parliament after the Easter recess the first resolution was carried by a larger majority than the motion to consider the subject in committee had been; the Ministers being defeated by a majority of 65. In this majority all the Voluntaries in Parliament, and Liberal members who were not Voluntaries themselves, but who were returned by Liberal Protestant constituencies, joined them. This was particularly the case with the Scotch members; all the Liberal members, with a couple of exceptions, voted in the majority, and seemed to consider that they were carrying out the wishes of their constituencies in doing so. It was supposed that after this second decisive defeat Mr Disraeli would resign, or at once dissolve the Parliament; but the minister remains true to his originally expressed wish, that the opinion of the new constituencies should be taken on the question before he confesses himself beaten. In the meantime he has withdrawn all active opposition; and the plans of the majority, with one notable exception—to which I shall presently advert—proceeded without check or intermission.

On Thursday the 7th of May the second and third resolutions were adopted, together with a fourth, that when the Irish Church was disestablished the Maynooth Grant and the *Regium Donum* should cease to exist. Founded on these resolutions, an address was presented to the Queen, praying that she would place at the disposal of Parliament her patronage in the appointment of bishops, deans, vicars, &c. On the following Tuesday her Majesty returned an answer, declaring that as she depended on the wisdom of her Parliament, she would not allow her interest in these appointments to stand in the way of a consideration of the subject in any bill to be introduced into Parliament during the present session. And on Wednesday Mr Gladstone introduced his bill to suspend all new appointments while the question of disestablishment was considered; which was read a first time.

So far, therefore, it may be said that Mr Gladstone has had it all his own way. But on the same night on which the second and third resolutions were agreed to, a discussion took place which brought to light great discordance of feeling on this subject among the ranks of the Liberals. It ought to be premised that there had been on the notice-paper of the House of Commons almost as long as Mr Gladstone's resolutions a series of additions or amendments to them. Among them was one by Mr Aytoun, the member for the Kirkcaldy district of burghs, which was to the effect that when Mr Gladstone's resolutions with regard to the Church were carried out, no part of the funds of either Church or State should be given to the Roman Catholic Church, or to the uses of Roman Catholic denominational schools in Ireland. Little attention was paid to this amendment, however. Mr Aytoun was an obscure member of Parliament, and it was not doubted that, when the proper time came, he and the other members who had put amendments on the table would withdraw them. So far as the other amendments were concerned, this calculation was perfectly justified. They were withdrawn. But Mr Aytoun was cast in another mould. It seems that he has long had a suspicion of Mr Gladstone's coquetry with the leaders of the Popish Church in Ireland, and he was not satisfied with the ambiguous terms in which Mr Gladstone spoke of the Maynooth Grant. The Church was to be disestablished, Mr Gladstone said, in his great speeches on the question; but he did not add that the Maynooth Grant and the *Regium Donum* were to be withdrawn, but only that the Consolidated Fund was no longer to be burdened with these charges. Could it be that it was intended to shift the charge from the Consolidated Fund to the Church surplus? At all events, he thought it as well to have this point cleared up; and so he put on the paper the notice already referred to. When he moved it, the majority seemed to be taken by surprise. Read by the light of his speech, it acquired new meaning; and the leaders looked at each other as much as to say, How is it we did not see this before? Mr Bright was the first to stand up in opposition. It will be remembered that during the recess Mr Bright had openly advocated the bestowing of the Church surplus on the other denominations, which he contended would be no endowment as long as the money was handed over to them in a slump sum to do what they liked with. He was consistent now, though cautious. He opposed the amendment because it pledged the majority to future action; and pledges he could not abide. Besides, it singled out the Roman Catholics from all other denominations, and put a stigma upon them which he would be no

party to. This was taken up by others, by Mr Gladstone especially, who also dwelt upon the danger of making a single false move in the great work he had undertaken; while Mr Cogan, one of the Romish members, wanted to know who Mr Aytoun was, that he should not obey his leader. The member for Kirkaldy, however, was not to be driven from his position; and then Mr Gladstone drew up a resolution, which he handed to his friend Mr Whitbread, the member for Bedford, to move, declaring that when the Irish Church was disestablished the grants to Maynooth and to the Presbyterian church must cease. This was thought to be conclusive of the question; and several of Mr Aytoun's private friends, and some of his colleagues from Scotland, gathered round him where he sat, and urged him to withdraw. Mr Stuart Mill, however—who shared to a large extent in Mr Aytoun's views—advised him not to withdraw his amendment, but only to alter it so as not to confine it to Roman Catholics, but to say that the surplus shall not be given to any other religious body. This Mr Aytoun professed his willingness to do, though he resisted all the persuasions of his friends to withdraw it altogether. It was found, however, that in accordance with the forms of the House he could not at that time alter his motion; and the question was put on Mr Whitbread's motion, or Mr Aytoun's. The former was carried by a large majority, the ministers leaving the House in a body, and refusing to vote either way. So it has been declared by a large majority that when the Irish Church falls the Maynooth Grant, in its present shape, is to fall with it. And now it was thought all was happily settled. Alas, no! Mr Aytoun's amendment on his own resolution, which he had not been allowed to move, was now taken up by a member on the ministerial side,—Mr Greene, the member for Bury St Edmund's, who proposed to add to Mr Whitbread's resolution this addition, that no part of the funds of the Church shall be appropriated to endow the institutions of any other religious communion. This opened up the whole question over again. Mr Bright could no longer say that this was a stigma specially directed against the Roman Catholics. He therefore objected to its ambiguity, wanted to know whether Mr Greene included schools among his institutions, and flatly refused to follow him. Mr Gladstone was also much annoyed, and did what he could to prevent any of his own party from voting for the amendment. He was only partially successful, however. Some members went away without voting at all; and among them were Mr Fawcett of Brighton, who promised to vote for a measure which was put in this general form by Mr Moncreiff, the late Lord Advocate. On the other hand, his colleague, Mr M'Laren, Mr Stuart Mill, and other leading men on the Radical and Voluntary side voted for the amendment; and the majority for Mr Gladstone, which on the general question had been 65, now dwindled down to 35—a drop of 30 at one stroke. It is true that the House was thin at the moment; but it is equally true that much of the thinness was caused by members leaving the House, who could not make up their minds whether to vote for their party or their convictions. The matter is not likely to be allowed to rest here. A suspicion has been created that Mr Gladstone and Mr Bright have some plans in their minds which they do not care to explain at the present moment, and that in some way or other the Roman Catholic Church is to be benefited out of the spoils of the Protestant Establishment. There are members, I understand, who are resolved to poke the secret out of Mr Gladstone before they send his new bill to the Lords,

and especially before the elections take place. Mr Disraeli avows that he has a communication from Cardinal Cullen on the subject of a charter for a Romish university; and there is a shrewd suspicion that the Cardinal is in communication with Mr Gladstone too to make the disestablishment of the Protestant Church advantageous in some way for the Romish Church, which professes to refuse all endowments, but would not object to receiving a slump sum on hand, and no questions asked. Between these two parties there is a gloomy prospect for Protestantism, and it behoves all good Protestants to be on the alert.

THE INQUISITION AT MADRID.

A report of the demolition of the Palace of the Inquisition at Madrid, made by Colonel Lemanor of the 9th Regiment of Polish Lancers in the year 1809, ordered by Marshal Soult, then governor of Madrid, to destroy the buildings of the Inquisition conformably to the decree of the Emperor.

"I OBSERVED to him that the 9th Lancers were insufficient for that service. The marshal then added two regiments of infantry, one of which regiments, the 117th, was under the orders of Colonel Delille; with these troops I marched to the Inquisition, the buildings of which were surrounded with strong walls, and guarded by four hundred soldiers. On my arrival, I summoned the 'fathers' to open the gates. A sentinel, who was on one of the bastions, appeared to converse for an instant with some one in the interior, after which he fired upon us, killing one of my men. This was the signal for the attack, and I ordered my troops to fire upon all who appeared upon the walls. It became soon evident that the combat was unequal, and I changed the mode of attack; some trees were cut down and made into battering-rams, and two of these machines being well directed, under a shower of balls a breach was made, and the imperial troops rushed into the Inquisition. Here we had a sample of what Jesuitical effrontery can do. The inquisitor-general and the father confessors solemnly issued forth from their retreats, clothed in their sacerdotal robes, and with their arms crossed upon their breasts. As if knowing nothing, they came to learn what was the matter. They rebuked their soldiers, saying, Why do you fight with our friends the French? They appeared to wish to make us believe that they had not ordered the defence, and they hoped no doubt to be able to make their escape during the confusion occasioned by the pillage. They were deceived. I gave strict orders that they should be kept in view, and all their soldiers were made prisoners. We then began our examination of this prison of hell. We saw chamber after chamber, altars, crucifixes, wax tapers in abundance; riches and splendour were to be seen everywhere. The floors and walls were highly polished, and the marble mosaic inlaid with exquisite taste; but wherever the instruments of torture, of which we were told, and wherever the dungeons, in which it was said that human beings were entombed alive, were, we sought for them in vain. The holy fathers assured us that they were calumniated, and that we had seen everything. I was about to abandon my researches, persuaded that these inquisitors were different from those of whom we had heard spoken, but Colonel Delille would not give up so easily. He said to me, 'Let us examine again the floors; let us pour water upon

them, and we shall see if it does not run through some part.' The flags of marble were large and quite smooth. After we had poured the water, to the great displeasure of the inquisitors, we examined all the interstices to see if any oozed through. Very soon Delille cried out that he had found out what he sought for. In the joinings of a flag the water disappeared very quickly, as if there was an empty space beneath. Officers and men set to work to raise the flag, whilst the priests cried out against the desecration of their beautiful and holy house. A soldier struck a spring with the butt end of his musket, which disclosed a flight of steps. I took a lighted taper four feet long from a table in order to explore our discovery, but was stopped by one of the inquisitors, who gently placed his hand upon my arm, 'My son,' said he, with a devout air, 'you ought not to touch that taper, it is holy.' 'Well,' I replied, 'I require a holy light to fathom iniquity.' I descended the steps, which were under a ceiling without any opening except the trap-door. Arrived at the bottom, we entered into a vast square room, called the hall of judgment. In the middle was a block of stone, upon which was fixed a chair for the accused; on one side of the room was another seat more elevated for the Inquisitor-general, called the throne of judgment; and there were lower seats for the fathers. From this chamber we passed to the right and found small cells extending the whole length of the edifice. But what a spectacle presented itself to our eyes! How the beneficent religion of the Saviour had been outraged by its professors! These cells served as dungeons, where the victims of the Inquisition were immured until death released them from their sufferings. Their bodies were left there to decompose, and that the pestilential smell might not incommode the inquisitors, ventilators were made to carry it off. In the cells we found the remains of some who had died recently, whilst in others we only found skeletons chained to the floor. In others we found living victims of all ages and both sexes—young men and young women, and old men up to the age of seventy, but all as naked as they were born. Our soldiers first busied themselves to free these captives from their chains, and then took off part of their clothes to cover them. After having visited all the cells and opened the prison-doors of those who yet lived, we went to visit another chamber on the left. There we found all the instruments of torture that the genius of man or demons could invent. At this sight the fury of our soldiers could not longer be contained, they cried out that every one of these inquisitors, monks, and soldiers should undergo the torture. We did not attempt to prevent them, and they immediately commenced the work upon the fathers. I saw them employ four kinds of torture, and then withdrew from the frightful scene, which lasted as long as there was a single individual in that ante-chamber of hell upon whom the soldiers could wreak their vengeance. The victims of the Inquisition were soon after brought without danger from their prison into the light of day. The news of their delivery spread abroad, and those from whom the holy office had torn their relations or friends came to see if there was any hope to find them alive. About one hundred persons were rescued from their living tombs and restored to their families. Many found a son or a daughter, a brother or a sister. Some found no one. A large quantity of powder was placed in the subterraneous passages of the buildings, the massive walls and towers were blown up into the air, and the Inquisition of Madrid ceased to exist."—*Churchman's Monthly Penny Magazine.*

THE ROLL AND SEALS OF ST JOHN.*

OUR glorified Master visited our earth for the last time to deliver messages to His churches, and to reveal things that were shortly to come to pass; and His faithful messenger wrote down His awful, yet gracious words, and sent them to the churches. Angels and saints in heaven study intently the daily and hourly fulfilling of His words, and the unfolding of this mystery, and shall we, who are most deeply interested, turn from Him who has thus spoken to us from heaven? The subject of unfulfilled prophecy is difficult, and so many have only darkened, while professing to throw light upon it, that some who reverence God's holy Word fear to approach this portion of it. But the duty and the privilege remain the same in spite of our neglect or failure. Mr Fraser-Tytler has studied the Apocalypse in the light of Scripture, and in the volume before us he gives the result of his earnest and prayerful meditations. He entreats us to search the Scriptures to try his theories by the unerring standard of inspiration itself. "The writer wishes no statement to be received that is not supported by the clear cumulative evidence of holy writ; if these pages contain any statement not based on such testimony, it is suggestive merely, and thrown out in order to elicit further inquiry." His style is clear and simple, his ideas ingenious and original; and the spirit in which he treats his subject, reverent, earnest, and inquiring. His theory is that "the seals are a symbolic outline of the Apocalypse," "and as war forms the burden of revelation, it necessarily follows that war forms also the subject of the seals."

The battle-field, and the contending hosts visible and invisible, being, as he thinks, portrayed in the first four seals, the fifth seal exhibits to our view the noble army of martyrs, slain by the tried beast, or mystery of the dragon, "for the Word of God, and for the testimony which they held." In this seal we have all the personal, and in the next all the political results of this majestic warfare, waged in heaven, hell, air, and earth.

The sixth seal . . . depicts the crowning and closing scenes of this great battle. The Lamb now opens the seventh seal and depicts that rest of which Isaiah spake when he said, "His rest shall be glorious, and unto it shall the Gentiles seek."

The attention of the true church in all ages has been turned to the study of the person and work of the Lord who leads her forth from bondage, but she has studied too little the mighty tyrant and destroyer who opposes her Redeemer, whose work of grace and power can only be rightly appreciated as His great enemy's nature and tactics are understood. The Revelation is as much an unveiling of the work of the devil as of Christ. Mr Fraser Tytler devotes the opening part of his work to the elucidation of what Scripture tells us on this subject, that we may be prepared rightly to view the battle-field and the warring hosts depicted in the Apocalypse. "In it 'the mystery of iniquity' stands forth in all its hideous and naked deformity. This is what he especially dreads, for in concealment and in counterfeit lie his strength. We need not, therefore, be surprised that he has successfully striven to impede the study and understanding of Revelation; that he should have more especially veiled his own three seals;

* By C. E. Fraser-Tytler. Author of "The Structure of Prophecy," &c. Edinburgh: Johnstone, Hunter, & Co. 1867.

that he has, through his agents, the popes, prohi RCH
Apocalypse." The tracing of error's mimicry of t
of truth and error, are most suggestive, interesting
do not agree with everything alleged, and the centre
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Accompanying the volume are two specimens o weak
the contents of the seals written upon them in accor to, of ring the
ment of title-deeds in the east. The one contains Eman
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the counter-mystery of sin he justly says, however ted by
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There are many other things of interest and tant of or it had
might notice, but our space forbids. We recom admis one sac-
to stir up the mind to a greater interest in this p ground x. 12,)
we are sure that whether the reader is fully co ks aw
soundness of the author's views, he must find his c ws sh
Revelation intensified, and his interest in the stru as if tian has
Satan increased. Every true Christian, moreover, e is sl through
urged to be wholly and actively on the Lord's si would rimself.
"the curse that goeth over the whole earth" de t pow
not "to the help of the Lord against the migh grad
an extract of present practical importance:— rown,

"We are apt to think that in our day prophec he dir a priest;
it is so—it has spoken 'seven times,' and conseq is set lished on
unsaid. In another sense prophecy is ever speal
a Jeremiah or an Ezekiel, as Judah had, but we when not
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causing all nature to sigh, is shivering kings, pri of shal and im the word
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people ask not, 'What doest thou?' With Jud to reli tinue to
ally enacted prophecy in the market-place of a urch; ey have
daily and yearly re-enacting prophecy in that gr tes; t supers
verse—Papal Christendom. Judah was forced t assault ur High
the breaking of empires, at the touch of the Almi se are
to study God's ways and providences only in he n Word umanity
read them in that of every nation of the globe. presents
was imperfect, her books were few, and her kno
the Apocalypse, which consummates all prophecy ently?
whereby all God's dealings, and judgments, and he adn me, and
proclaimed throughout the universe; and with also thy sheep
Daniel foretold, vastly increased. We have in e new one, thou
potter and his clay, the potsherd, and the sigh; on is n it thou
of history invites us to inquire with Israel, 'Wh id in
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THE bited the study of the truth, and the contrasts

OUR glorified M , and instructive. We sages to His c statement that "error to pass; and learly, nay, we think it cious words, and s study intently the f an eastern roll, with folding of this mysdance with the arrange- from Him who ha but a bare outline, the unfulfilled prophec: mystery of Christ and professing to throw, "forms the burden of Word fear to appro rden, forms the clearest remain the same in n, as well as of ours studied the Apocal pocalypse, serried, con- fore us he gives the will be found to range entreats us to searc istas of the scroll, each standard of inspirat r."

received that is not importance which we writ; if these pages mend the work as fitted it is suggestive mer rt of God's Word, and His style is clear an nvinced or not of the spirit in which he t lesire to understand the theory is that "the gle between Christ and as war forms the bu ; will be encouraged and also the subject of t le, that he may escape

The battle-field, vouring those who come as he thinks, portra y." We conclude with view the noble arm: the dragon, "for th y is silent; in one sense held." In this seal uently nothing remains tical results of this king; we have not now

The sixth seal - have ALL the prophets. great battle. The awn sigh, or shivering a rest of which Isaia ur streets; but God is and unto it shall th nces, authorities, consti-

The attention of t upon throne, and the of the person and v ah, a holy seer occasion- but she has studied city; with us, God is poss her Redeemer and Plateia of the uni- appreciated as His So read God's dealing in Revelation is as mu hty. Judah was forced Mr Fraser Tytler de r own history; we may of what Scripture te With Judah prophecy to view the battle-fi wledge small. We have "In it 'the myster ecy; we have a press, deformity. This is nercies, are recorded and counterfeit lie his st us knowledge has, as has successfully stri very page of history the lation; that he shou and therefore every page

at doest thou?'"

* By C. E. Fraser-T burgh: Johnstone, Hur

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IURCH MECHANICS; OR, THE USE OF THE WEDGE.

[EXPLANATION OF PICTURE.]

the centre of the picture is a block representing British Protestant-ism, against which the Papal power first directed general efforts (illustrated by the axe in the hand of the younger monk). These ; too weak to split the log unaided, the more cunning method was ted to, of enlisting the sympathies of the Liberals in behalf of olic Emancipation, which being carried in 1829, placed Romanists 'arliament, and inserted the thin end of the wedge. Liberalism, esented by the mallet,) skilfully used by Jesuit craft, is now steadily ng it in by placing salaried Popish chaplains in the army and navy, and workhouses, by abolishing all oaths and supporting schools in h Popery is taught. That Romanists hold allegiance to the Pope, re the Queen, is shown by Canon law being placed first on the scroll he left, while British law is scored through. The log in the fore-nd represents the Church of England split by Ritualism—another elopment of Popery—evidently directed by Jesuits. The power of sing admission to convents, even when parents seek it, is shewn in background where the monk is denying access to two, and the police-n walks away, knowing that British legislators have decreed that tish laws shall not enter those walls, which belong to a foreign power nuch as if they were built in Rome itself. On the right, Rome's olerance is shewn by a heretic at the stake, and it is absolutely certain t she would yet use compulsion in religion, if there were no great otestant power to check her. Dimly shadowed on the clouds of error, ich are gradually obscuring the light of the Reformation, is a head with riple crown, and an outstretched hand grasping a wedge, a representa-n of the directing power—the Papacy itself, whilst the sun of the Re-mation is setting.

THE LAST GREAT CONFLICT.

"HERE is but one struggle more, the last, the severest conflict. The bold impiety of infidel and godless men; the self-confident vauntings of intellectual pride; the n-glory of shallow science and of self-idolising philosophy; the overflowings of suality and impurity; the ruthlessness of malignant hate and of savage cruelty; mammon-worship of covetousness and fraud; the reckless indifference of states l rulers to religion; the open antagonism of earthly powers to the cause of Christ l His Church; the violation and defiance of the laws of the Gospel in councils l in senates; the prevalence and patronage of heresy and schism; the wild extra-gance of superstition and fanaticism goading men on to contempt of religion and furious assaults upon it, strengthening the power, and swelling the pride, of un-ief; these are the signs of the latter days, and they are now visible among us."—*chdeacon Wordsworth.*

PROTESTANTISM AT PLYMOUTH.

WE recently called attention to the Protestant classes at Plymouth, and to the admirable services of the Rev. W. Elliott in connexion therewith.

We also intimated that a local subscription had been commenced for cting a new place of worship, with a Protestant hall and library. This bscription is proceeding hopefully; and if any of our readers are dis-ed to aid in the good work, we understand that the Rev. G. R. Bade-h, of the Scottish Reformation Society, will receive and transmit their bscriptions.

REASONS FOR THE FAITH THAT IS IN US.

PRIESTS—*continued.*

20. WHERE is now our great High Priest?

He has passed into the heavens, and is sitting on the right hand of God, waiting until His enemies shall be made His footstool.

21. What part of the Jewish ritual typified Christ thus entering the presence of God for us?

The high priest's entering the holy of holies, which he did once a year.

22. Why did the high priest do this?

As a type of Christ, who alone could appear before God; and the type was used to foreshadow to the Jewish people the blessed truth of Christ's mediation between God and us.

23. What striking difference is there between this work of the high priest and that of Christ?

The high priest continued his work, and had never finished it,—for it had to be done regularly every year; but Christ, "after he had offered one sacrifice for sins for ever, *sat down* on the right hand of God," (Heb. x. 12,) and when on the cross said, "It is finished."

24. Can the priesthood come between us and God?

No; that is a Jewish, not a Christian principle. Each Christian has access himself to God the Father, for the sake of His Son, and through the Spirit, and requires no priest or mediator except the Saviour himself.

V.—ALTAR.

1. Is there any altar in the Christian economy?

Clearly not. An altar implies a sacrifice, as a sacrifice implies a priest; and we have shown that since the sacrifice of Christ was accomplished on the cross, no further sacrifice is required.

2. Is the word "altar" then not found in the New Testament when not directly referring to Jewish altars?

Yes, the word is used once. "We have an altar whereof they have no right to eat which serve the tabernacle," (Heb. xiii. 10.) Here the word altar means our Lord Jesus Christ himself, who is our only altar. The apostle is here addressing Jews, and he tells them, if they continue to serve the tabernacle—that is, if they continue to be Jews—they have no right to Christ.

3. If Christ is our altar, Is He not also our sacrifice and our High Priest?

Yes. It has been well said, "Christ's divinity is our altar, His humanity the sacrifice offered on the cross, and He himself the priest who presents it before God."

4. Did God command the Hebrews to build magnificent altars?

Quite the contrary. "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings and thy peace-offerings, thy sheep and thine oxen." "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it thou hast polluted it," (Exod. xx. 24, 25.)

5. What may we understand from this?

That it is not man's position to be a doer, but a humble adorer; it is

not his place to build fine altars, but to worship God in spirit and in truth.

6. But, when the tabernacle was constructed, were not altars of a different description commanded?

Yes; a brazen altar was commanded, on which the sacrifices were offered; and this was called the altar of burnt-offering. Also a golden altar was commanded; on this incense was burned, and it was therefore called the altar of incense.

7. Why may we suppose that God was pleased to depart from the entire simplicity originally ordered?

Because these two altars represented two different aspects of Christ's work; the altar of burnt-offering, or brazen altar, being that on which Christ was typically offered without spot to God, and accepted as a *perfect* sacrifice. This altar, therefore, represents Jesus' suffering; and it stood at the entrance of the tabernacle, to intimate that Christ's sacrifice was the necessary beginning of the sinner's approach to God.

8. How was the brazen altar made?

This altar was made hollow with boards, covered over with brass, and was made exactly according to God's express command. "As it was showed thee in the mount so shall they make it," (Exod. xxvii. 8.) We are not told in the Bible that the hollow part of this altar was filled with earth; but the Jews themselves suppose it to have been so, in compliance with the original command, "An altar of earth shalt thou make unto me."

9. What makes a wide difference between the ceremonial of the Jews and that which it is now-a-days the fashion to adopt?

That the Jewish ceremonial was in every particular precisely what God commanded Moses in the mount. "See," saith he, "that thou make all things according to the pattern shewed to thee in the mount;" whereas modern ritualism is regulated only by individual caprice, and its forms and demands are almost infinitely various.

VI.—SACRIFICE OF THE MASS.

1. Is anything said of the sacrifice of the mass in Scripture?

Not a word; it is entirely the invention of man.

2. What do Roman Catholics mean by the sacrifice of the mass?

They mean that Christ is sacrificed every time the Lord's Supper is celebrated.

3. Is this correct?

No; our Lord ascended to heaven as a man, is now there as such, and He cannot therefore be on every Roman Catholic altar every time the sacrifice of the mass is offered.

4. Is not Christ everywhere?

Certainly, because He is God; but it is contrary to the nature of a human body that it should be in several places at once. Spiritually, then, Christ is ever present with His people, "Lo, I am with you always, even unto the end of the world," (Matt. xxviii. 20) but His bodily presence is in heaven, whence He will come "with ten thousand of His saints to execute judgment upon all," (Jude 14, 15.)

5. How do Roman Catholics pretend that Christ is sacrificed every time that the Lord's Supper is administered?

They say that the bread and wine which Christ commanded to be re-

ceived in remembrance of Him is changed into the real body and blood of Christ.

6. What is the consequence of this invention?

The consequence is that they consider the bread is God, and they bow down to it, and worship it.

7. But God can work miracles, and may not the bread by a miracle be turned into Christ's body?

When a miracle is worked we see its results; whereas when this pretended miracle takes place the bread remains bread, and the wine wine to the end. No change takes place; therefore no miracle has been performed.

8. How is it that such sad inventions are made?

Because man finds it difficult to worship God spiritually; and Satan, who is ever ready to mislead him, suggests these means, pretending they will help him to worship God more spiritually.

9. Is this a proper plea?

No.

10. And why not?

Because no worship can be acceptable to God which He has not Himself appointed, and because it cannot be right to invent a lie in order to help us to worship God.

11. What does God's word say about making idols and then worshipping them?

Isaiah says, as a reason for God forsaking the Jews, "they worship the work of their own hands, that which their own fingers have made," (Isa. ii. 8.) And Paul was reported by the Ephesians to have said, "They be no gods which are made with hands," (Acts xix. 26.)

12. Was God pleased with the Israelites for their inventions?

No; they provoked God to anger. "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked Him to anger with their inventions; and the plague brake in upon them," (Ps. cvi. 28, 29;) and again, "Thou wast a God that forgavest them, though thou tookest vengeance of their inventions," (Ps. xcix. 8.)

13. How is it that these things occur?

Because every imagination of the thoughts of man's heart is only evil continually, (Gen. vi. 5.)

14. Is there any other reason why we may know that the sacrifice of the mass is an invention of man, and opposed to the Scriptures?

Yes; in the sacrifice of the mass there are only bread and wine, and we are told "without shedding of blood is no remission," (Heb. ix. 22.)

15. Whose blood is it that comes between God and sinners?

The blood of Jesus Christ alone cleanseth from all sin, (1 John i. 7.)

16. Is the sacrifice of Christ offered more than once?

No. "By one offering He hath perfected for ever them that are sanctified," (Heb. x. 14.)

VII.—INCENSE.

1. Is it proper to burn incense?

Certainly not.

2. Was it not burned in the Jewish services?

Yes; the golden altar, or the altar of incense, was expressly for this use.

3. Where did the golden altar stand?

In the holy place.

4. And why was it overlaid with gold, with a crown of gold round about it?

Because it represented Christ as our Advocate and Intercessor, (no longer suffering, as shown by the brazen altar,) but crowned with glory and honour in the presence of God for us.

5. What was the incense itself?

It was a compound of extremely precious sweet spices, made after an exact recipe given by God.

6. Were the Jews permitted to use it for any other purpose?

No. "Ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord," (Exod. xxx. 37.)

7. Why may we understand this restriction to have been made?

Because this incense represents Christ's infinite perfections, His perfect work and infinite merit as the one all-prevailing plea of His heavenly intercession, with which nothing human may be mingled.

8. What was to be the fate of any one who made it?

He was to be cut off from his people.

9. Mention some verses in which the incense was spoken of?

"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense: of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people," (Exod. xxx. 34–38.)

10. Why were the spices to be of like weight?

To indicate the exquisite harmony and perfect proportion of Christ's graces.

11. Why was some laid before the ark of the testimony, which stood in the most holy place?

Because there God was present in the shekinah, over the ark, and these odoriferous graces of Christ are especially for God the Father's delight.

12. Must it not then be a fearful sin to meddle with what had so deep a meaning in the Jewish typical service?

It must, indeed; and may God by His grace preserve us from it.

13. Let me now ask you, What do Roman Catholics and Ritualists understand by the use of incense?

They have a sentimental notion that it represents their prayers.

14. Have they any Scriptural authority for this idea?

They quote what David says, "Let my prayer be set forth before thee as incense," (Ps. cxli. 2.) But David did not therefore proceed to *offer* incense; he knew no doubt what the sweet incense indicated, and desired that his prayer might be acceptable to God through the merit of Christ, of which the old incense was an emblem.

15. Was it considered a sin among the Jews for any but the priests to offer incense?

Yes, certainly; for all things in the Jewish ritual had to be done exactly

as they were ordered by God, and the order was that the sons of Aaron alone should offer the incense.

16. Why was Uzziah, king of Judah, struck with leprosy?

Because he went into the temple of the Lord to burn incense, and insisted on doing it, contrary to God's command, (2 Chron. xxvi. 19.)

17. Is there any mention in Ezekiel of the wrong use of incense?

Yes; in one of Ezekiel's visions (chap. viii.) the prophet is directed to look through a door and see the "wicked abominations" which were practised.

18. And what were these "wicked abominations?"

They were idols of all sorts, and seventy men with censers in their hands, from which a thick cloud of incense went up.

19. And what did God say to the prophet concerning the vision?

He said, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth."

20. But perhaps the wickedness in the case of Uzziah and the seventy men in the vision lay in their usurping the work of the priests, since it was lawful for the priests to offer incense?

No doubt this was the case; yet there is no sanction in the New Testament for any offering up of material incense, whether by ministers of religion or others—incense, with every other part of the Jewish ceremonial, having been entirely set aside when the great Antitype Himself ascended to heaven, and a new dispensation—namely, that of the Spirit—was begun.

THE GROWTH OF MONKERY IN BRITAIN.

"WHOEVER has seen—and who has not?—the engraving from Landseer's celebrated painting of "Bolton Abbey in the Olden Time," can form some idea of the provision that was made for the supply of the daily wants of these reverend gluttons. Beckford, the builder of Fonthill Abbey, and the most luxurious epicure of his day, has published an account of his visit to the monasteries of Portugal, and he declares that he never knew what good living was till he saw the style in which the inmates of these establishments were served. The description he gives of the culinary apparatus in the kitchen of the convent of Alcobaca resembles more the marvels of the Arabian Nights' Entertainments than a sober narrative of real life. But what is worse, they add hypocrisy to this shameful self-indulgence. It is quite a mistake to suppose that the accommodation allotted to each monk is limited to a single cell or little dormitory. This is no doubt the case as regards the poorer and more rigorous orders, but there are other cases in which the monks are lodged in the most splendid manner. In the magnificent convent called the "Certosa," at Pavia, in Italy, for example, each monk had assigned to him a suite of four spacious apartments, with a small garden attached. In short, the accommodation in the more wealthy monasteries on the Continent resembles much more what is enjoyed by our aristocracy in their clubs, or the easy and dignified retirement of the Fellows of Oxford and Cambridge in their colleges, than the narrow and comfortless abodes to which we are apt to suppose that those who have embraced the monastic life are condemned. Even the lowest and poorest of the orders

—such as the Capuchins, Carmelites, and other mendicants, sordid and disgusting as are their habits and modes of life—generally contrive to procure abundance to eat and drink, as their fair round bellies and portly frames plainly testify. Wherever the populace are ignorant and superstitious, there the monks never fail to thrive and fatten. Any one who has visited the more intensely Popish cities of the Continent, such as Lisbon, Seville, Naples, or Rome itself, must have been struck with the appearance and movements of these reverend impostors. The lively pen of a modern writer has given a graphic sketch of a scene of this nature. He describes a friar, fat and bloated, with a face in which low cunning, combined with brutish sensuality, is expressed in every feature, dressed in his dirty gray frock and greasy cowl, setting out on his daily rounds. He directs his steps to the most populous and vicious quarter of the city, and there produces his stock-in-trade, consisting of rosaries, *agni dei*, and other Romish trinkets, to purchase which he entreats the passers-by in terms similar to those employed by itinerant vendors of shoe-blacking or infallible cures for the toothache in this country. An idle crowd collects around him, to whom he begins to extol the merits of the convent to which he belongs, the miraculous cures wrought by the relics or pictures of the Virgin and saints in their possession, the infallible efficacy of the masses there said for the speedy and certain deliverance of souls from purgatory, and the very reasonable terms on which the inestimable advantages to be derived from all this spiritual apparatus are to be purchased. He is not so successful as usual, however, in extracting money from the pockets of his auditors. Instead of that, they begin to joke with him, and to pass sarcastic remarks on his appearance and calling. One wonders why, since his images can work such miracles, they don't provide the inmates of the convent with food, instead of rendering it necessary for them to beg from poor people who have nothing to spare. Another requests the good father, since he boasts of such supernatural power, to disclose to them what will be the lucky number in the lottery about to be drawn, promising to reward him well in the event of the information turning out to be correct. A third suggests, that as it is cold standing and dry talking in the open air, they should all adjourn to the nearest public-house; to which proposal the friar declares that he for one has no objections, provided the wine be good. The scene closes with the whole party retiring to a wine-shop, where the rest of the day is spent in riot and debauchery.

"Now let us imagine for a moment what must be the condition of a country where such scenes are of daily occurrence. Let us only fancy what would become of our own beloved land if our spiritual instructors, instead of striving with all their might to stem the torrent of vice and irreligion which prevails around them, were to do all in their power to degrade and demoralise the people. Bad as we are at present, would we not in that case be infinitely worse? And yet there was a time, as is well known to all who have perused the writings of Chaucer, Sir David Lindsay, Erasmus, George Buchanan, and other satirists of the age before the Reformation, when a precisely similar state of things prevailed in Britain; and were a check not put to the aggressive movements of Cardinal Wiseman and his coadjutors, it would not be long till such scenes as the one we have attempted to describe would again be presented on our streets."
—*Monks and Monasteries.* By Rev. Allan Maclean. Pp. 73–5.

WHAT SHALL THE END OF THESE THINGS BE?

In darkness dense and deep as that
Which on Egyptia fell,
The world lay sleeping. Sleepless sat
The witch that wove the spell,
And with a hideous nightmare crush'd
The dying millions she had hush'd
With purpose dire and fell.
She reign'd at Rome, and at her feet
Man's soul put on its winding-sheet.

At length the day-spring's cheering beam
In radiant splendour broke;
And, starting from their troubled dream,
The astonished nations woke;
And in recover'd freedom strong,
Trampled the monster that so long
Had held them 'neath its yoke.
Then turn'd, with grateful hearts, to raise
To succouring Heaven their song of praise.

But scarce on our delighted shore
The new-born splendour fell,
Scarce had men bent them to adore,
And raised their voice to swell
The joyous universal strain,
When superstition back again
Call'd up the shades of hell,
To darken earth, and fill the air
With horror, ruin, and despair.

Then Tudor Mary filled the throne,
A name for ever curst,—
Of all the bigots we have known,
The bloodiest and the worst,—
Back to the Pope her realm she gave,
To make it once again the slave
It had been at the first;
And, in the outraged name of God,
On freedom and religion trod.

Then by the axe, the chain, and fire,
Our martyr'd fathers fell;
To leave to us, their sons, entire
The truths they prized so well.
Laid cheerful down their lives, that we
And ours, to latest ages free,
In peace and love might dwell.
Nor suffer'd they the shame, the pain,
And agonising death in vain.

And shall it ever be that we,
Descended from the brave,
Should shame our glorious pedigree,
And make our land the slave
Of Rome; whose acts have ever been
Such deep'ning dyes of damning sin,
As ocean's restless wave,
The longest of a summer's day,
Might wash, but could not wash away?

Lo! where the INQUISITION stands
Through all-recording time!
That monument, by human hands,
Of blasphemy and crime;
Whose name the limbs themselves of death
Convulses; and, with bated breath
Thereat, the very slime
Of demons feel, in lowest hell,
Priests' rage can even theirs excel.

And are there to be found the men
Who fain would bring us back
To creed of theirs, who rear'd that den
Of infamy so black?
A creed that, unsupported, falls
Without its dungeons and its walls,
Its cords, and screws, and rack.
With horrors faith can scarce believe,
Or fables feign, or fear conceive?

If such there be,—to Popish rite
And superstition led
By Jesuit craft, in black or white
Disguised, or trick'd in red,—
May shame upon them fix her brand,
And scorn with pointing finger stand,
And sorrow by them tread,
Till in their woe and helplessness
They flee to Christ our Righteousness.

For men to bend the senseless knee
To relics, pictures, stones,—
Their virgins and their trumpery,
Their crosses and their bones,—
With all the lumbering mummery past
Of twice six hundred years amass'd,
From beggars up to thrones,
Is prospect sad enough to view
In those who never better knew.

But that in England's Church,—illumed
With gospel truth's sublime,—
Her faithless sons should have resumed
These relics of a time
Of doubt and darkness, shocks belief,
And fills the soul with holy grief.
As if in manhood's prime
The nursery toys were brought to light,
That men might play who ought to fight.

But no! there is a power above
That built the earth and skies,
A God of mercy and of love,
Supremely good and wise.
He will His sacred cause defend
From all assaults; and in the end,
Distinguish'd with the prize
Of deathless glory and renown,
His faithful Church triumphant crown.

T. KENTISH.

PRIZES AT KELSO.

THE result of a competition of young men upon Dr Begg's Hand-book of Popery has just been decided at Kelso,—the adjudicators being the Rev. Peter M'Kerron, Rev. Henry Renton, and the Rev. R. M. Webster. The following young men obtained the prizes:—first, (£3,) James Martin, chemist and druggist; second, (£2,) John Boyd, draper; third, (£1,) James Henderson, bank teller. These prizes were given by the Scottish Reformation Society, in connexion with a liberal donation by Miss Scott Makdougall of Makerstoun; and the result has proved the importance of such competitions in provincial towns.

POPERY AND PROTESTANTISM.

"WHY did you change your religion?" said a Papist to a young convert. "There is no great difference between the Roman Catholic and the Protestant." "Only this difference," said the other, "you worship the god that the priest makes, and we worship the God that made the priest."

MIDNIGHT SCENE IN A CONVENT.

"YET well the luckless wretch might shriek,
Well might her paleness terror speak!
For there were seen in that dark wall,
Two niches, narrow, deep, and tall;—
Who enters at such grisly door,
Shall ne'er, I ween, find exit more.
In each a slender meal was laid,
Of roots, of water, and of bread;
By each, in Benedictine dress,
Two haggard monks stood motionless;
Who, holding high a blazing torch,
Show'd the grim entrance of the porch:
Reflecting back the smoky beam,
The dark red walls and arches gleam.
Hewn stones and cement were display'd,
And building-tools in order laid.

. . . . . .

No hand was moved, no word was said,
Till thus the Abbot's doom was given,
Raising his sightless balls to heaven:—
'Sister, let thy sorrows cease;
Sinful brother, part in peace!'
From that dire dungeon, place of doom,
Of execution too, and tomb,
Paced forth the judges three;
Sorrow it were, and shame to tell,
The butcher-work that there befell,
When they had glided from the cell
Of sin and misery.

"An hundred winding steps convey
That conclave to the upper day;
But, ere they breath'd the fresher air,
They heard the shriekings of despair,
And many a stifled groan:
With speed their upward way they take,
(Such speed as age and fear can make,)
And cross'd themselves for terror's sake,
As hurrying, tottering on:
Even in the vesper's heavenly tone,
They seem'd to hear a dying groan,
And bade the passing knell to toll,
For welfare of a passing soul.
Slow o'er the midnight wave it swung,
Northumbrian rocks in answer rung,
To Warkworth cell the echoes roll'd,
His beads the wakeful hermit told;
The Bamborough peasant raised his head,
But slept ere half a prayer he said;
So far was heard the mighty knell,
The stag sprung up on Cheviot Fell,
Spread his broad nostril to the wind,
Listed before, aside, behind,
Then couch'd him down beside the hind,
And quaked among the mountain fern,
To hear that sound so dull and stern."

—*Marmion*, Canto II., Stanzas xxiii., xxxii., xxxiii.

PRIZES FOR PROTESTANT CLASSES.

(To the Editor of the Bulwark.)

SIR,—Your readers will no doubt be glad to learn that James Lord, Esq. of Wandsworth, London, has kindly and liberally offered to contribute the prizes to be given to the next winter's Protestant class for the young men of the city of London, conducted by the Rev. Robert Maguire, in connexion with the Scottish Reformation Society. The first prize is £10. There will also be two prizes of £7 each, two of £5 each, one of £3, one of £2, and one of £1. A solicitor in the city of London has also most kindly offered to contribute the prizes to similar classes, to be established in *four* of the large towns in England. Further arrangements are in progress. If other friends come forward and offer to contribute either towards the prizes or the necessary expenses connected with such classes in any particular town, how easy it would be to have these classes in every town in the kingdom! Already applications are received from clergymen offering to conduct such classes, if we only give the prizes, or contribute towards their support. This is one of the most important Protestant efforts of the present day, and I do hope our friends will liberally come forward and place ample means at our disposal. A fund of £10,000 might be well spent on such operations.—I am, &c.,

G. R. BADENOCH, *Gen. Sec.*

Office of the Scottish Reformation Society,
12 Clarence Chambers, Haymarket,
London.

ROMISH BEGGING.

SIR,—Will you allow me for a moment to draw your attention to a circumstance somewhat novel, if you have not been made aware of it already? It is, that every day I see a vehicle, driven by an old man, and beside him generally one of the so-called "Sisters of Mercy." On the side of the vehicle there is this inscription, "Little Sisters of the Poor"—a very inviting title to impress deluded Protestants—and "to catch the gudgeons." I am quite aware of the errand on which it is employed. There is a Roman Catholic *charitable* Institution in ————, where old people are maintained; of course all for the promotion of Romanism.

We know well what is the object of this vehicle, so labelled, parading our streets. It is nothing else than an improvement upon the system of the "Sisters twain" getting and carrying away in their own hands what is obtained as charity from so-called Protestants. They are the parties who are specially solicited.

We may easily guess what is in the inside of this vehicle of charity. Old bread, old clothes, &c., if not something more respectable in the way of charity—something more than the mere crumbs which fall from many a Protestant table. And the vehicle being of tolerable dimensions, there is capacity for a considerable amount of stowage. We have no doubt that by plying their wheels with alacrity, the Sisters may succeed in collecting not a little for the support of the Institution, accompanied as their solicitations are with a very bland and benignant manner. So much for the last improved dodge in busy application in our Protestant metropolis! What next?—I am, your obedient servant,

AN ONLOOKER.

P.S.—There is a slip in the hinder part of the vehicle, labelled, "*Donations,*" which may very quietly be dropped in.

A CONVERTED ROMAN CATHOLIC'S ADVICE.

SIR,—I, as a reader of the *Bulwark*, would rejoice to see a real "bulwark" raised against Popery, and this can only be done by beginning at the source of the "evil" itself.

Popery is just the religion of Cain, agreeable to the flesh, the natural man, but most unacceptable to God. It is a form of godliness without the power. It has a fair outside, like a specious hypocrite, but within it is full of dead men's bones and all uncleanness. It has the "*father of lies*" for its patron, if it lays claim to spiritual power or authority; for truly the Word of God is dead against its unhallowed forms, and in the very teeth and face of its superstitious draperies and mockeries. But, then, what is the Protestantism of these days in the main, but a sliding scale to Popery? What is meant by Protestantism? What do we protest against? Is it against the truth or against error? We say, as Protestants ought to say, against error of course. Why then so many unconverted ministers preaching for gain or a living, and yet there is no protest made against this? Why so many ungodly and unconverted members in our churches and chapels, sitting down at the Lord's table, and yet there is no protest from many of our so-called Protestants?

Unconverted Protestant, wheresoever thou art, and whosoever thou art—thou art but the crude, the raw material for the beggarly elements of Popish superstition. Let me ask thee but one question: What dost thou protest against? Is it against Christ or the devil?

It may be thine answer, "I am for Christ and against the devil." If this was really so, thou art born again, and truly converted, and therefore I rejoice with thee. In answer to my question perhaps thou repliest, "I hope so." Such an answer is to me a very good proof that thou dost not know in whom thou hast believed. O unconverted one, thy religion, by whatever name thou callest it, is the religion of Cain, and therefore hateful to God. Thou art, moreover, let me tell thee, on the highway to Romanism. If thou wouldst protest against Romanism, and every other "ism" opposed to the truth of God, believe in Jesus, and get washed from thy sins in His blood. Come to Jesus, just now. Art thou lingering, or still unwilling? Rest assured, then, with all thy loud protests against Popery, except thou be converted, who can tell but thy hell will be fiercer, greater, and more unbearable than that of the poor deluded, priest-blinded Romanist, which I was once myself.

A CONVERTED ROMANIST.

ARE CHRISTIAN MINISTERS SACRIFICING PRIESTS?*

THIS is a very clear and able discourse upon the text, Heb. x. 11-14, "And every priest standeth duly ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering He hath perfected for ever them that are sanctified." The author proves from Scripture that the Lord's Supper is not a propitiatory sacrifice; that the ministry of the new, or Christian dispensation, cannot be a sacrificing priesthood; that our Lord is the only sacrificing priest of His Church; and that the Protestant articles of the Church of England are in accordance with Scripture, and are opposed to the Ritualistic pretensions of the present day. Mr Disney has very clearly pointed out that the great difference between the Evangelical and Puseyite party is not one of mere details, but of doctrine—that if the claims of the Ritualists be admitted, we cannot stop short of the tenets of Rome in regard to Transubstantiation and the powers of the Romish priesthood. Mr Disney truly says,—"The people who believe the one, must seek a different way of salvation from those who believe the other." Mr Disney, in the course of his argument, very pungently remarks, that if transubstantiation be true, it is a miracle,—but a miracle totally unlike the miracles of our Lord. For when He or His disciples wrought miracles, they appealed, without exception, to the senses of those who witnessed them—whereas the change of the wine and bread into the body and blood of our Lord, while contrary to Scripture, is also contrary to our senses. This able discourse closes with a few important reflections on the present aspect of things, and with a series of questions upon the discourse itself, for the use of young people. We rejoice to see this seasonable treatise. We hope it will have a wide circulation, and that the friends of truth will prayerfully ponder the important matter thus brought under their consideration.

THE PILGRIM'S PROGRESS.†

WE have great pleasure in drawing the attention of our readers to a new edition of Bunyan's Pilgrim's Progress. It is not encumbered with notes; the great dreamer tells his dream, and is his own interpreter by the simplicity and transparency of his style. A small woodcut of his vestry chair is an interesting addition to this edition, and a useful index is appended. There are numerous illustrations both coloured and uncoloured, and the type is remarkably beautiful. It will therefore be equally useful and attractive to the aged and the young. We recommend it most cordially, and pray that, having God's blessing on a wide circulation, it may help to stem the tide of frivolous reading which threatens to sweep away much of the strength and reality of Christian character and principle for which our fathers were remarkable. It was Bunyan's sound theology that supplied him with power to endure persecution; and nothing but the truth, cordially and firmly believed, can either make us free or enable us to stand fast in the freedom wherewith Christ invests us.

* Are Christian Ministers Sacrificing Priests? By the Rev. James W. K. Disney, B.A., Vicar of Clareborough, with St Saviour's Chapel, Retford. London: William Mackintosh, 24 Paternoster Row.

† London: The Book Society.